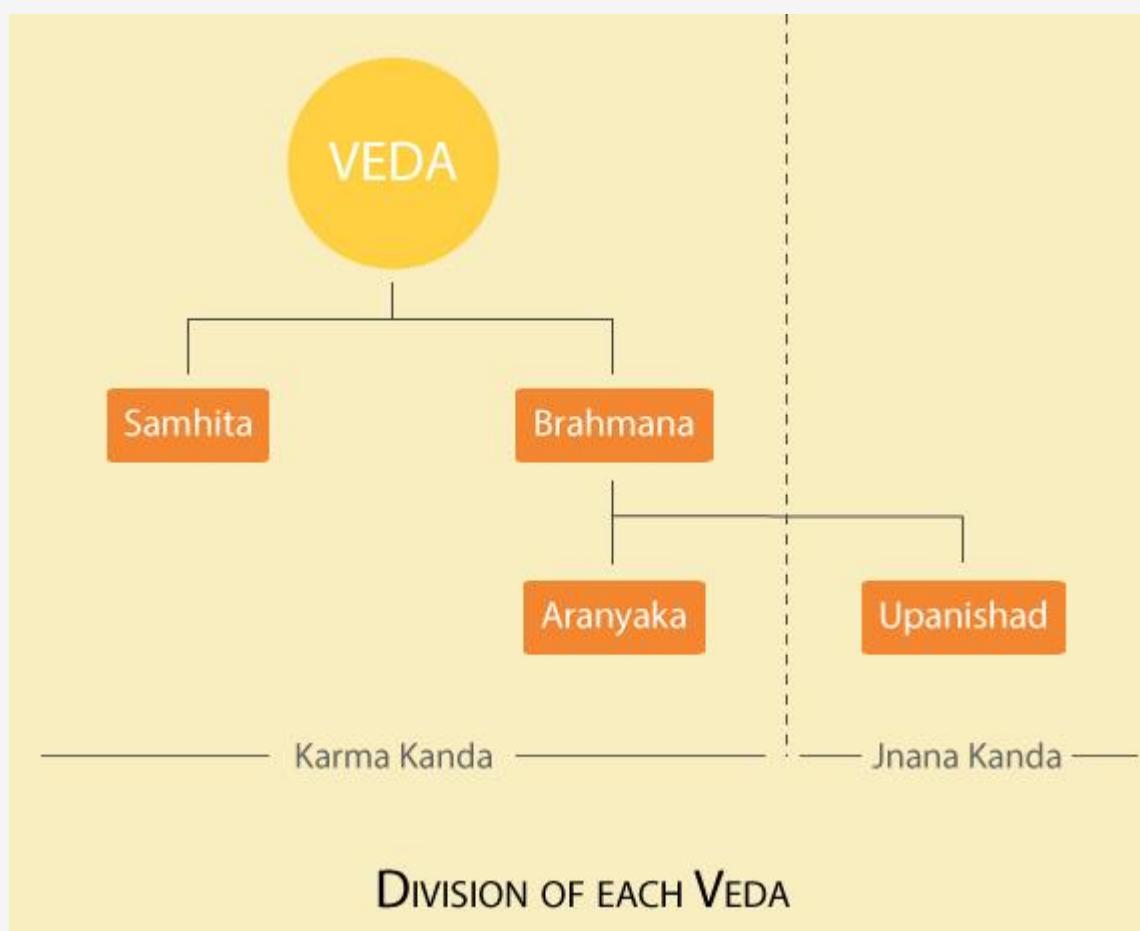
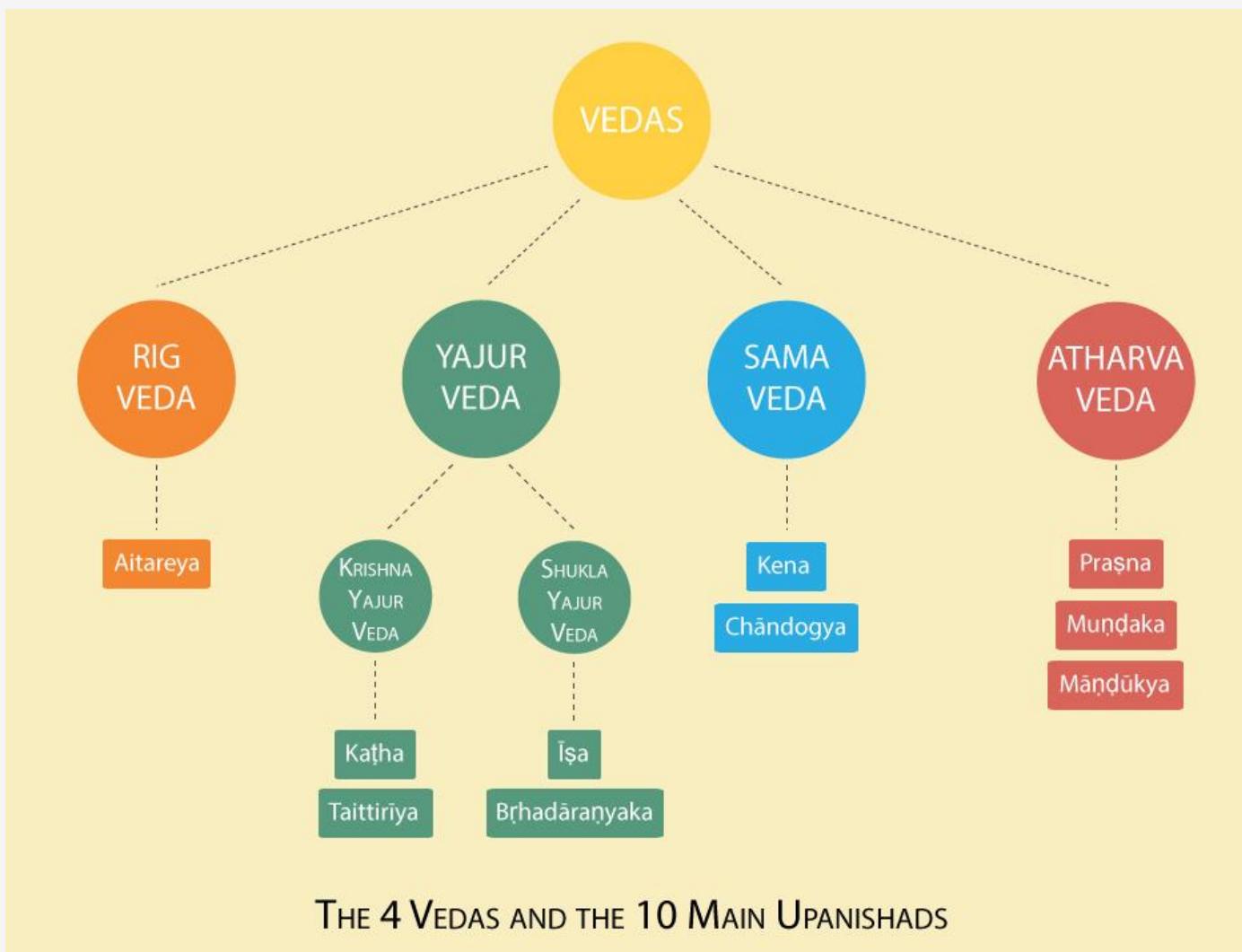
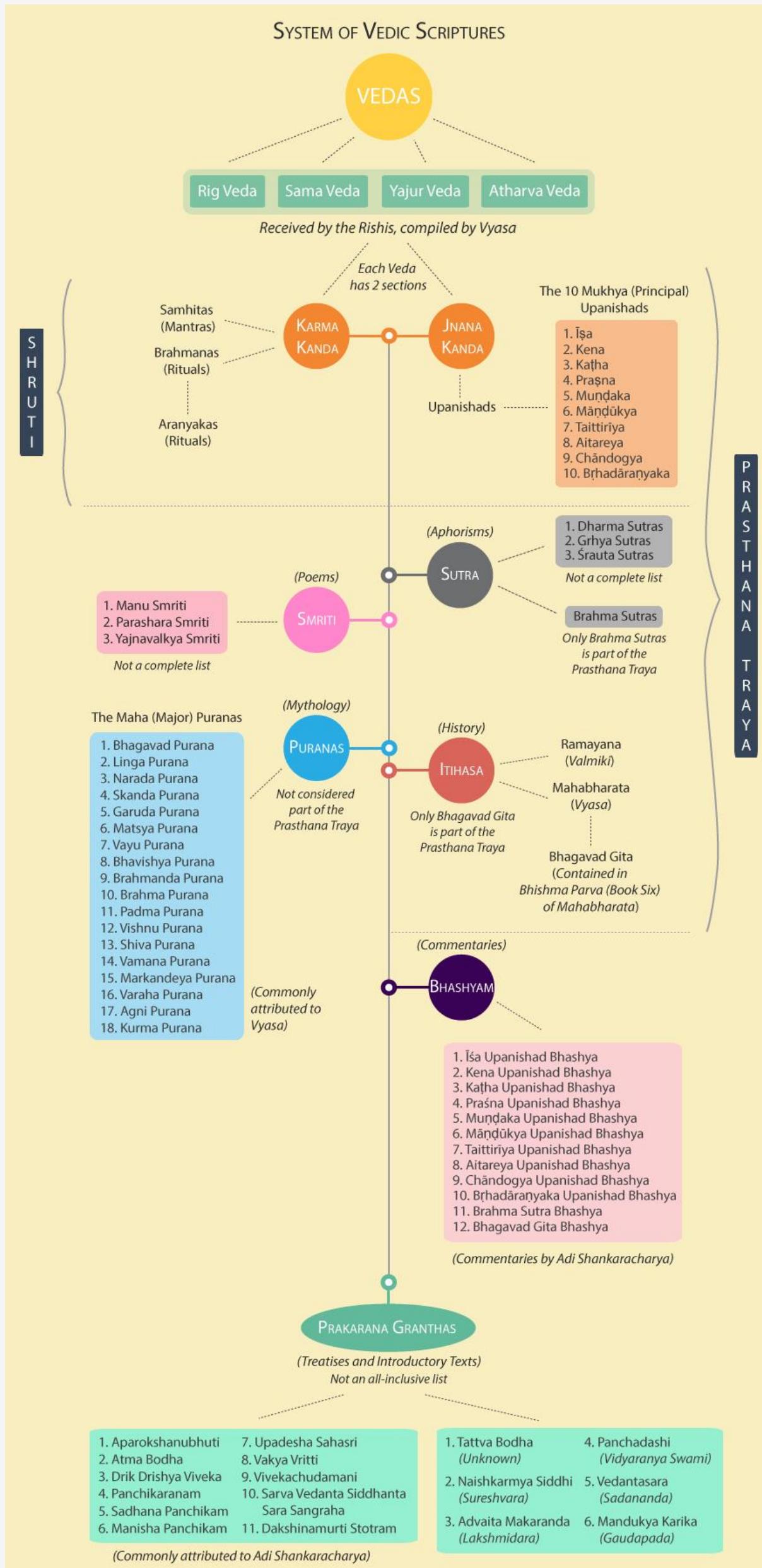


# Vedas in pictures

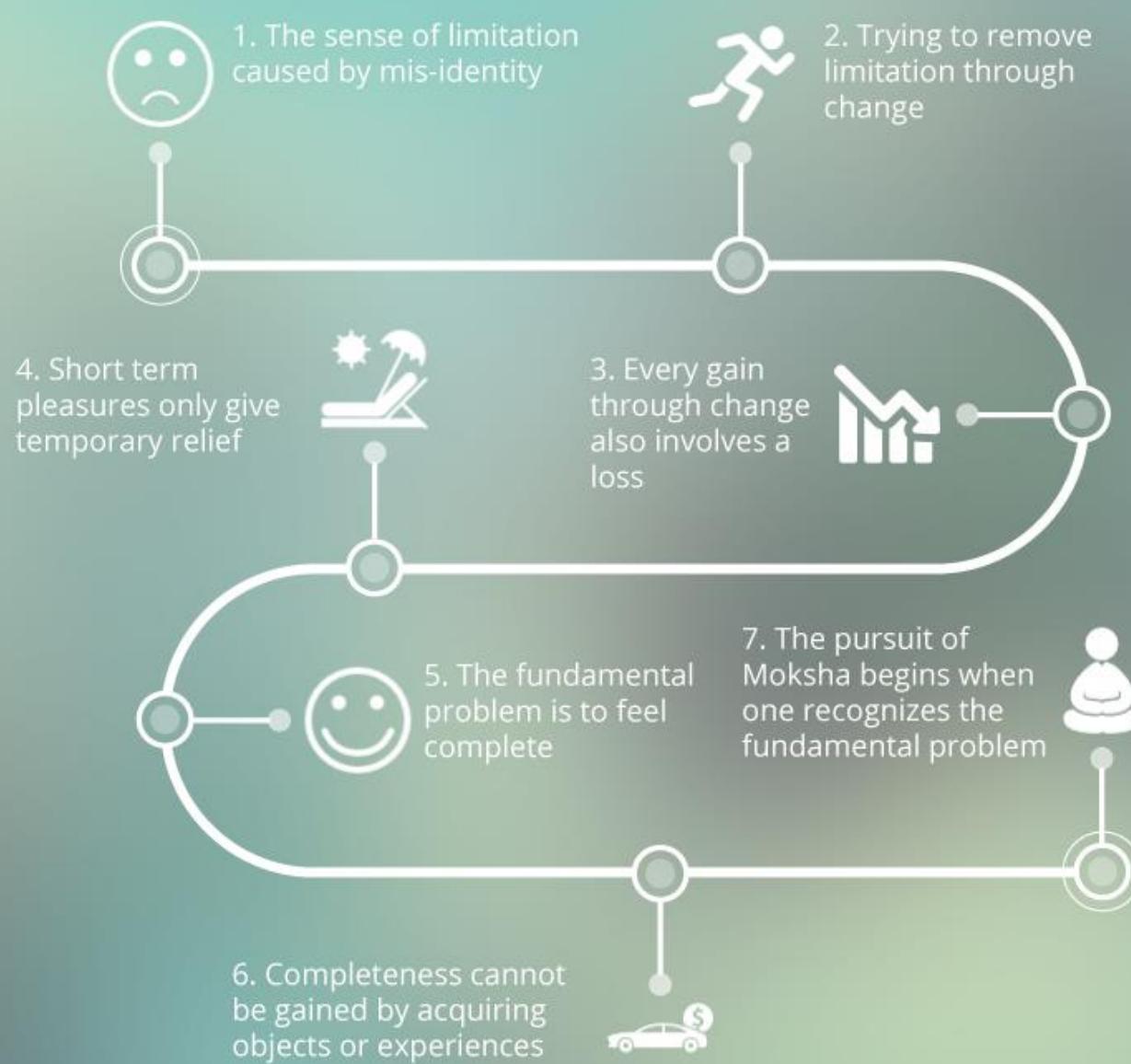




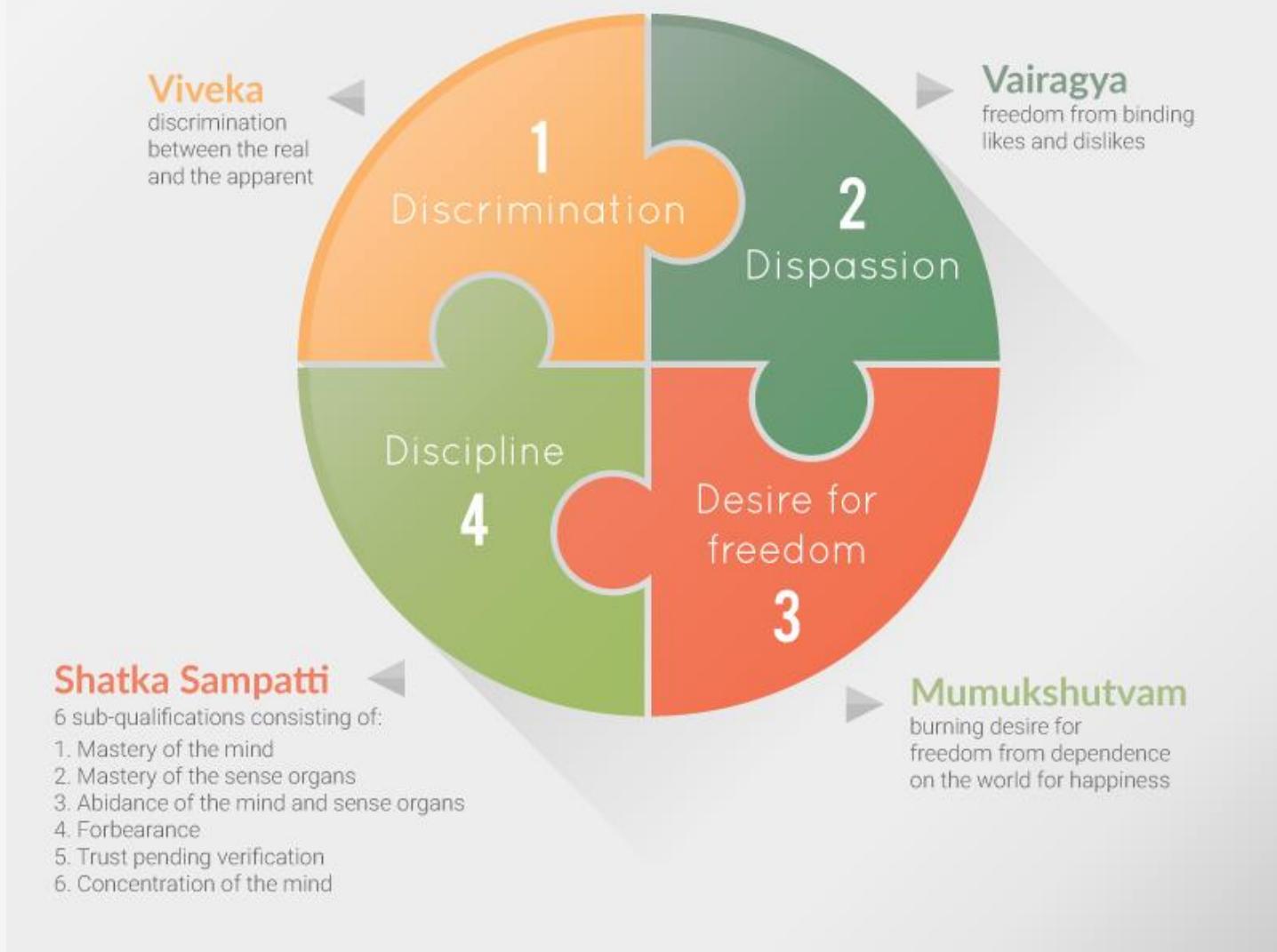
## THE 4 GOALS OF HUMAN LIFE



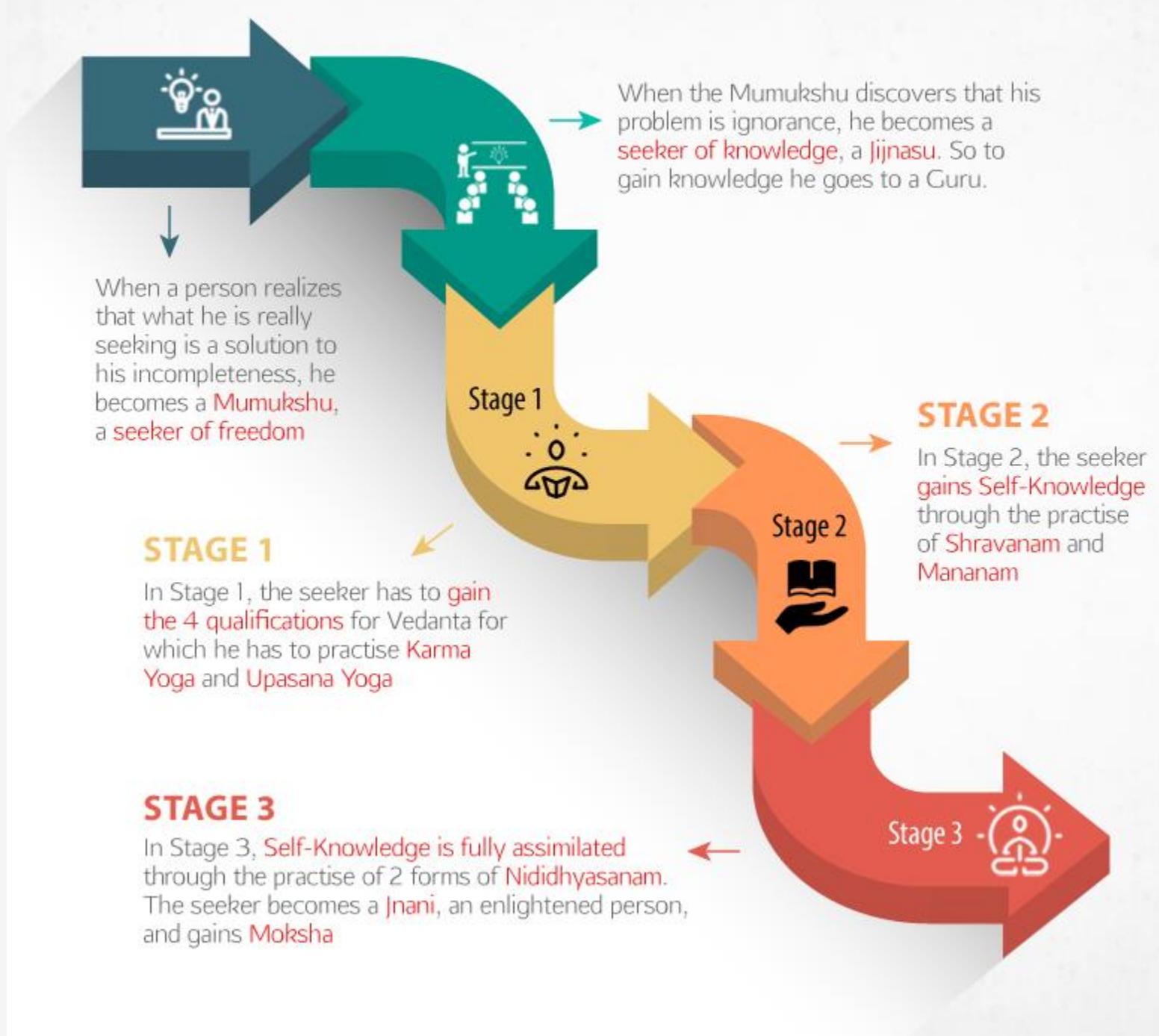
## The Fundamental Problem



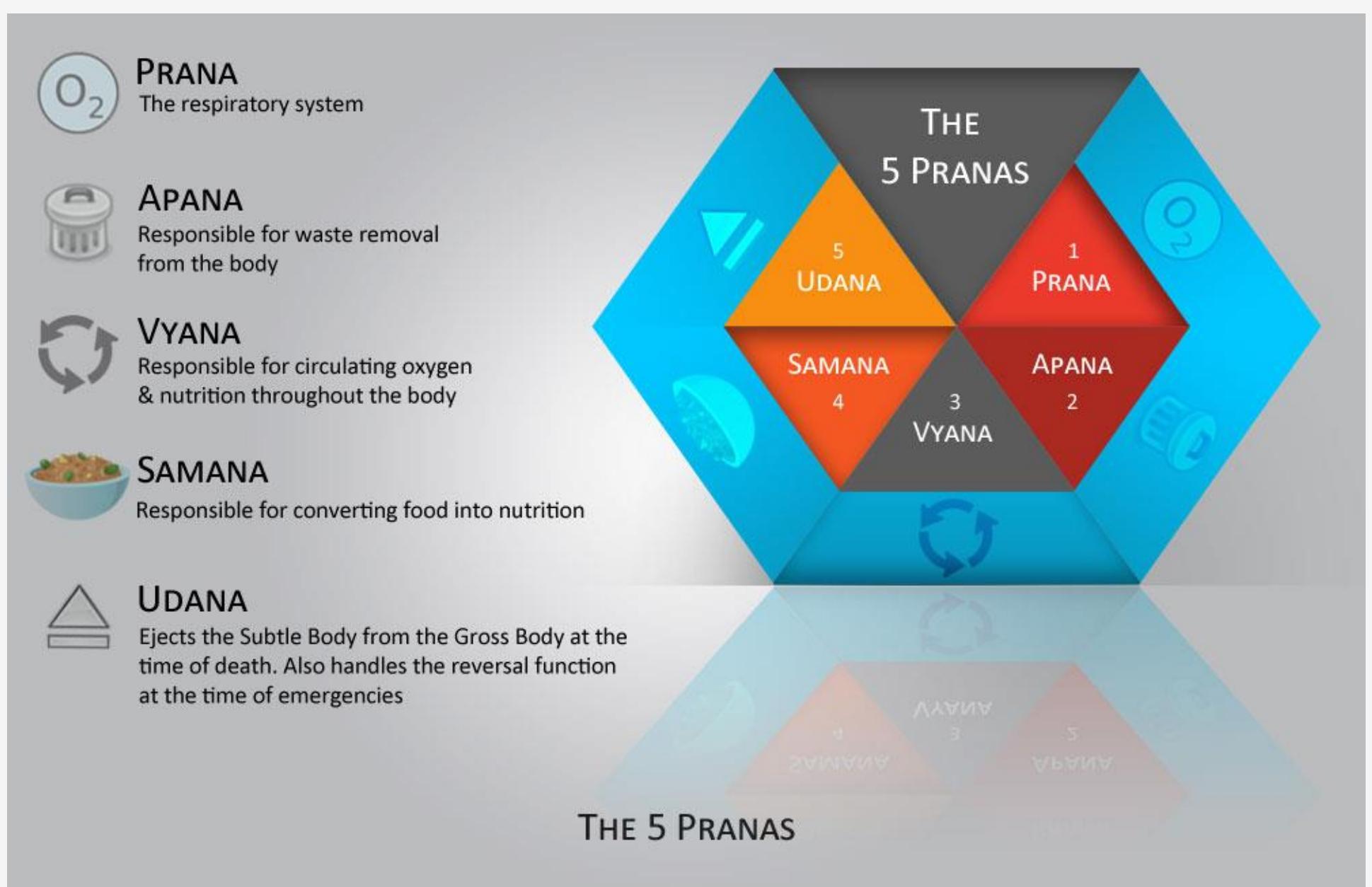
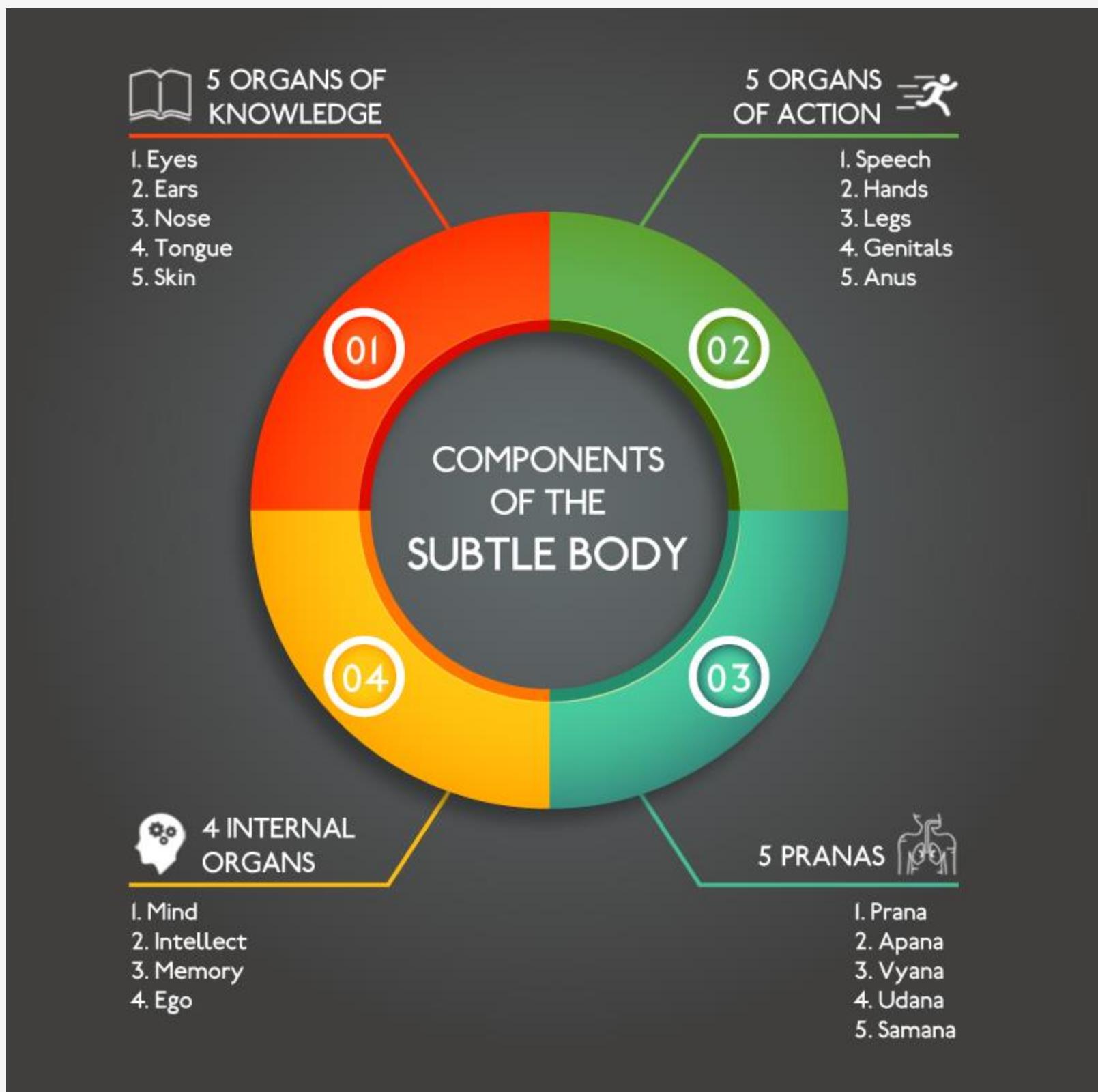
## THE 4 QUALIFICATIONS FOR VEDANTA

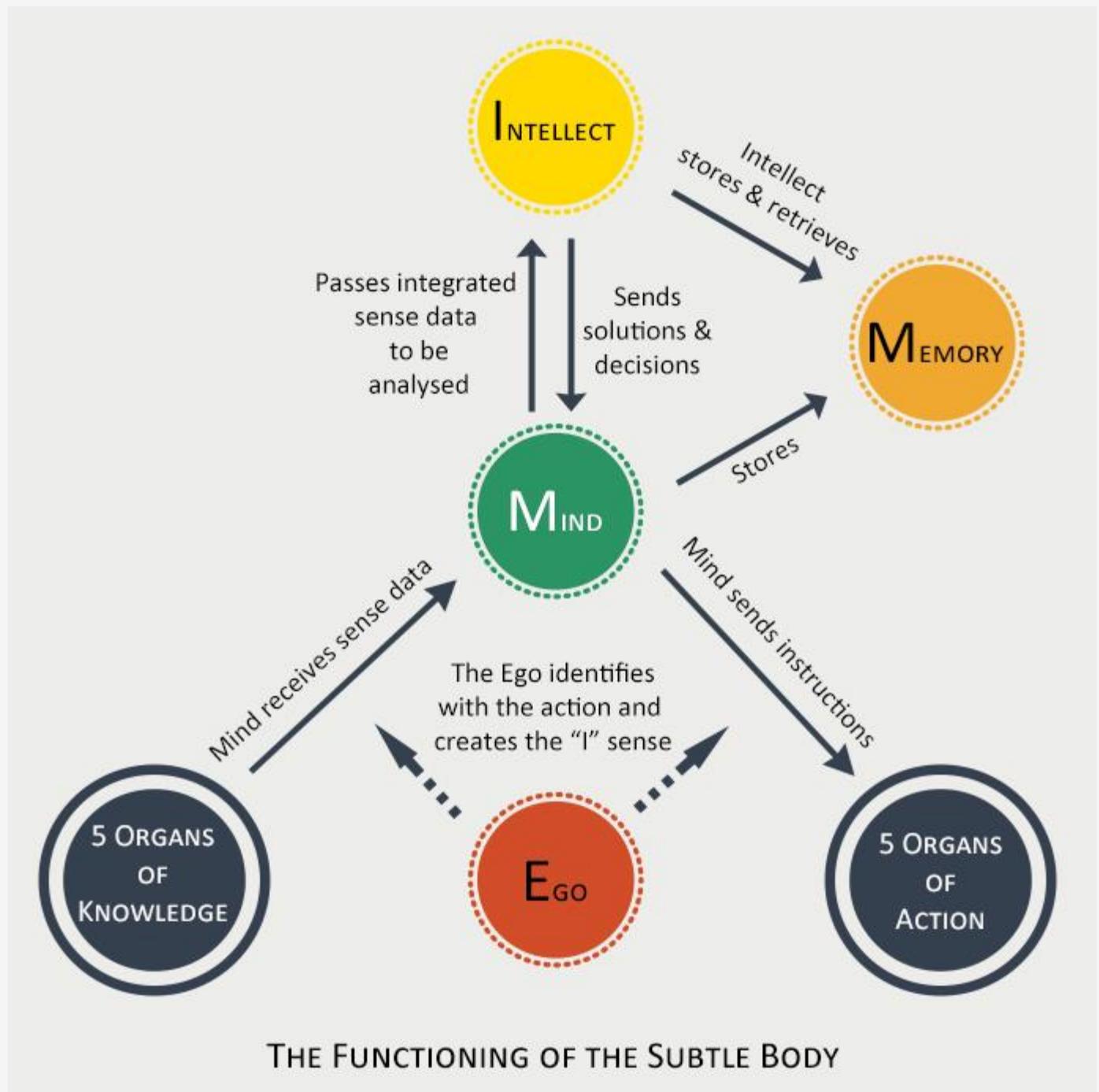


# SPIRITUAL JOURNEY OF A SEEKER



THE 4 FACTORS OF THE GROSS BODY			
MATERIAL	COMPONENTS	FUNCTION	NATURE
<ul style="list-style-type: none"> <li>1. Space</li> <li>2. Air</li> <li>3. Fire</li> <li>4. Water</li> <li>5. Earth</li> </ul>	<ul style="list-style-type: none"> <li>1. Head</li> <li>2. Hands</li> <li>3. Legs</li> <li>4. Central Body</li> </ul>	<ul style="list-style-type: none"> <li>1. Temporary residence</li> <li>2. Used to transact with the world</li> </ul>	<ul style="list-style-type: none"> <li>1. Subject to change</li> <li>2. Limited natural life</li> <li>3. Visible to everyone</li> </ul>

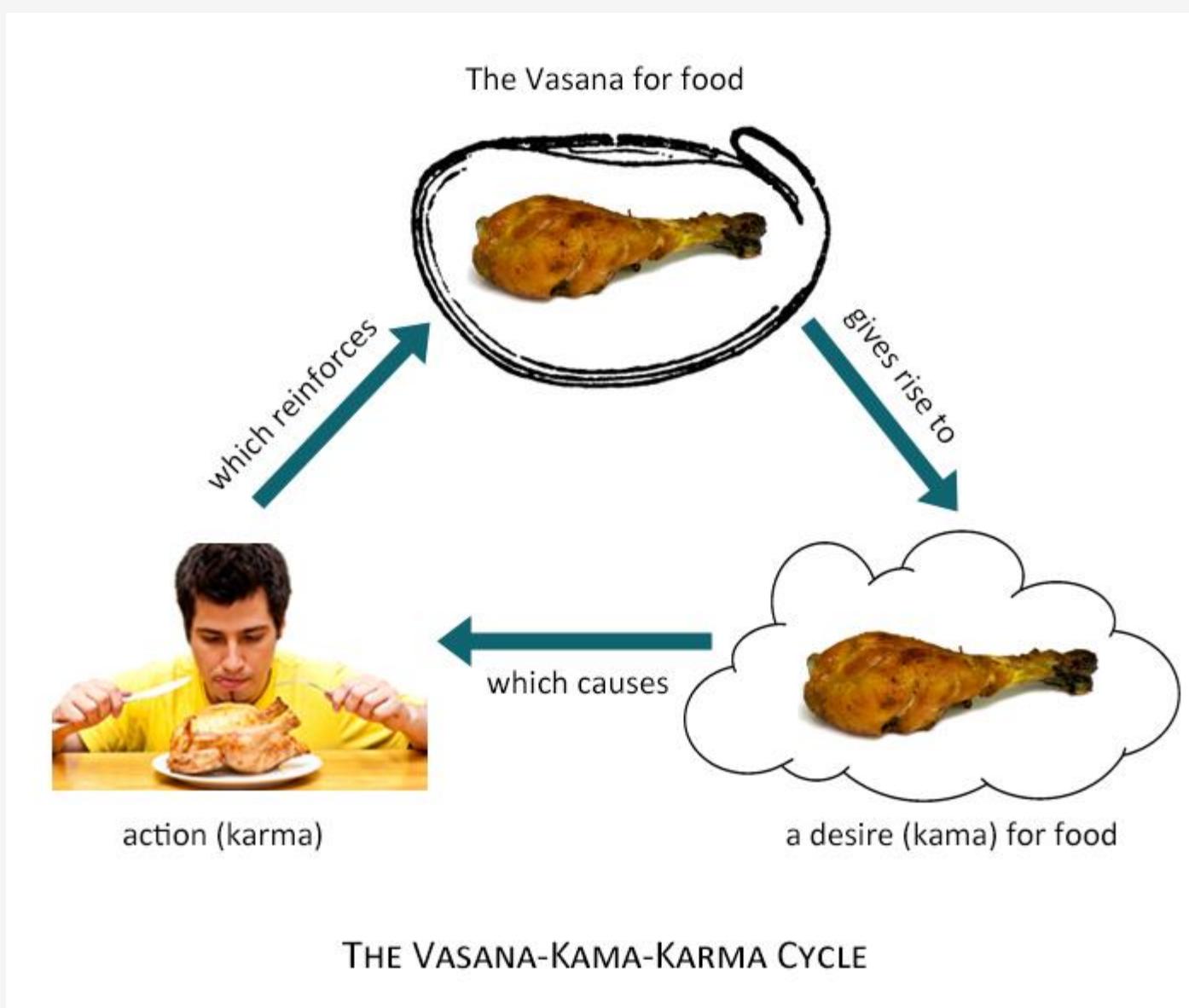


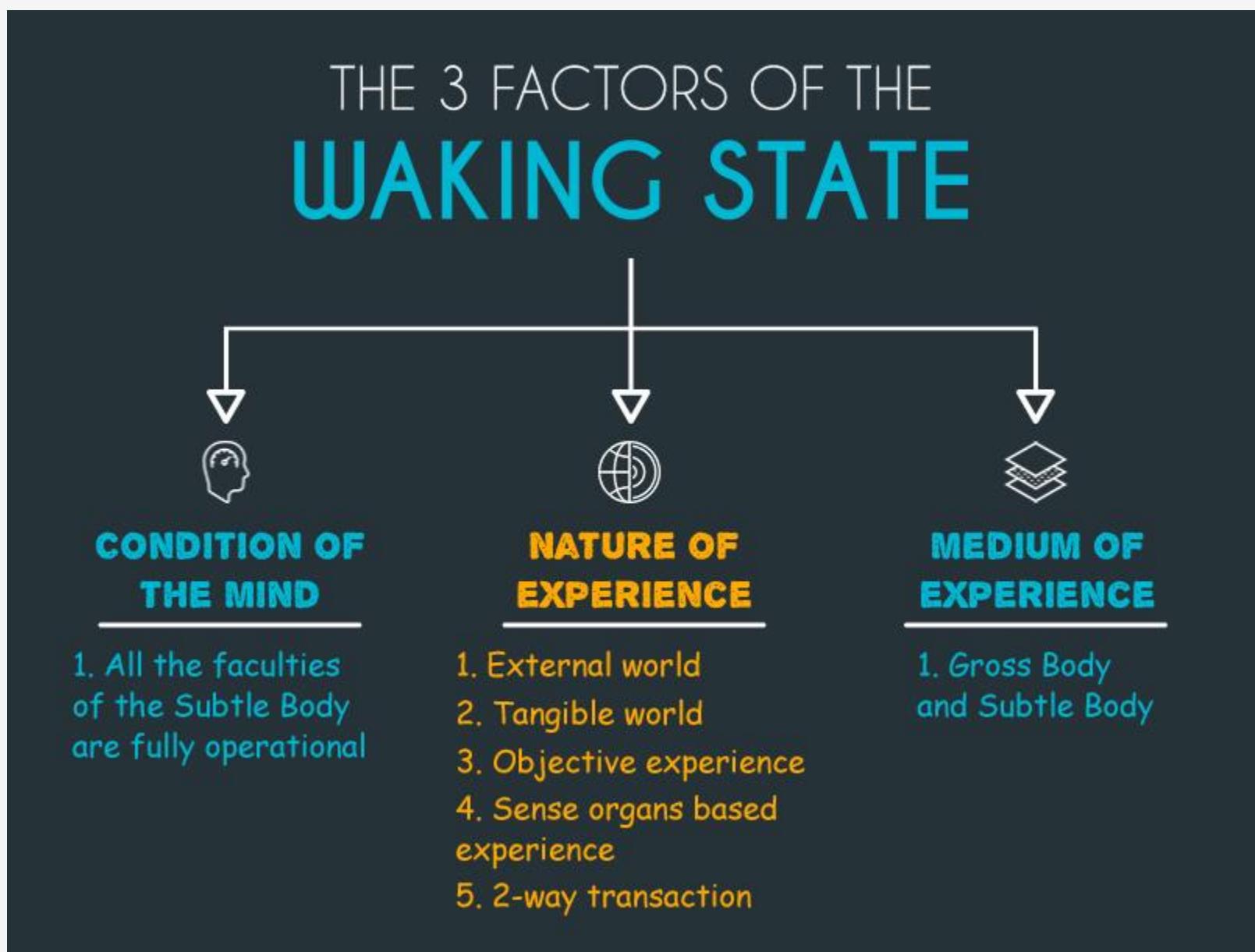
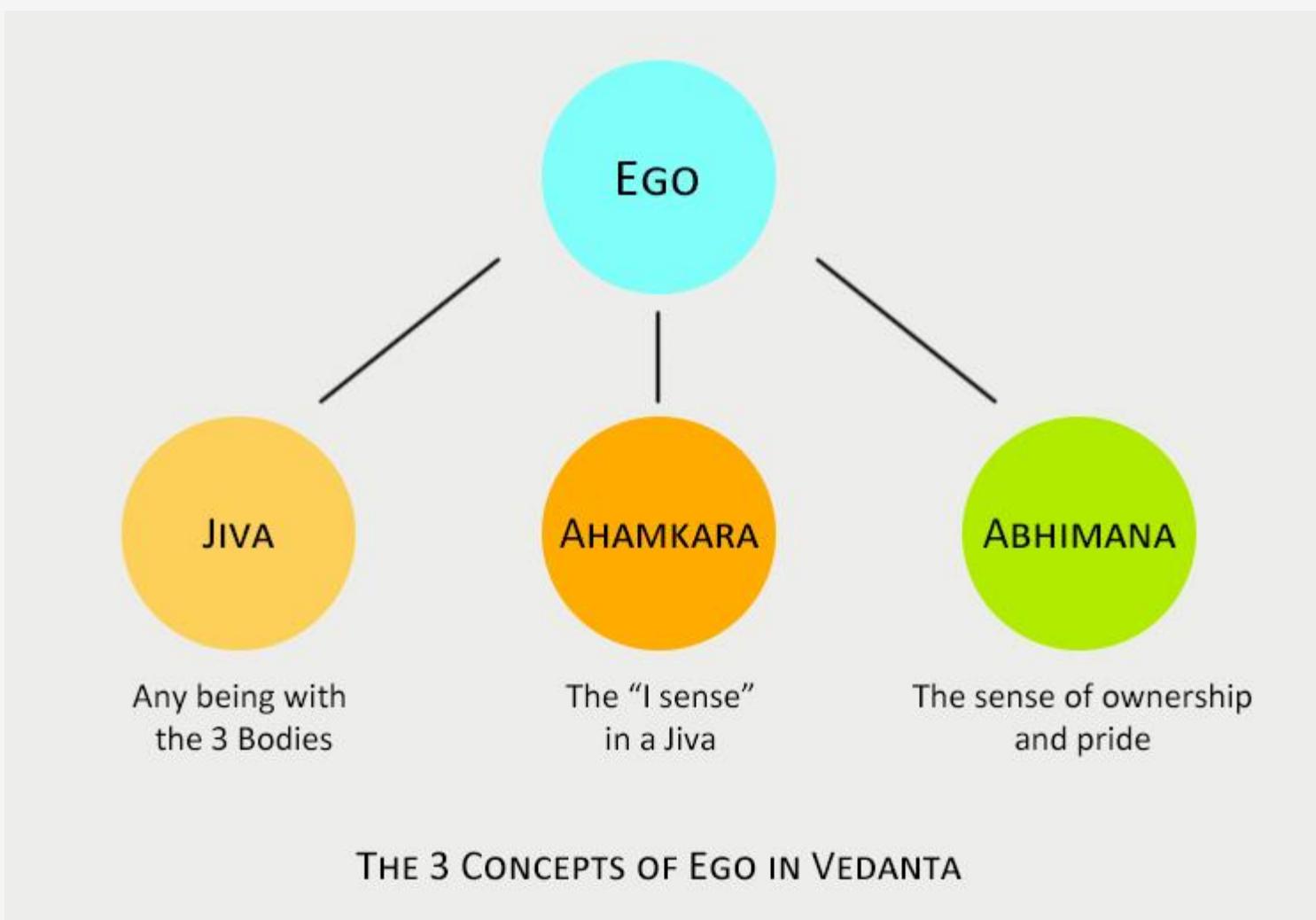


THE 4 FACTORS OF THE <b>SUBTLE BODY</b>			
<b>MATERIAL</b>	<b>COMPONENTS</b>	<b>FUNCTION</b>	<b>NATURE</b>
<ul style="list-style-type: none"> <li>1. Subtle Space</li> <li>2. Subtle Air</li> <li>3. Subtle Fire</li> <li>4. Subtle Water</li> <li>5. Subtle Earth</li> </ul>	<ul style="list-style-type: none"> <li>1. 5 Organs of Knowledge</li> <li>2. 5 Organs of Action</li> <li>3. 5 Pranas</li> <li>4. Mind, Intellect, Memory &amp; Ego</li> </ul>	<ul style="list-style-type: none"> <li>1. To transact with the world using the 19 instruments</li> </ul>	<ul style="list-style-type: none"> <li>1. Subject to change</li> <li>2. Continues into future lives</li> <li>3. Only evident to myself</li> </ul>

# THE 4 FACTORS OF THE CAUSAL BODY

MATERIAL	COMPONENTS	FUNCTION	NATURE
1. Made out of Causal Matter (Avidya)	1. Subtle & Gross Body in seed form	1. To serve as a storehouse for the Subtle & Gross Body	1. Eternal life 2. Not evident even to myself





# THE 3 FACTORS OF THE DREAM STATE



## CONDITION OF THE MIND

1. Only the Memory faculty of the Subtle Body is functioning

## NATURE OF EXPERIENCE

1. Internal world
2. Abstract world
3. Subjective experience
4. Memory and Vasanas based experience

## MEDIUM OF EXPERIENCE

1. Subtle Body

# THE 3 FACTORS OF THE SLEEP STATE



## CONDITION OF THE MIND

1. The Subtle Body is "almost" totally dormant

## NATURE OF EXPERIENCE

1. State of total self-ignorance

## MEDIUM OF EXPERIENCE

1. Causal Body

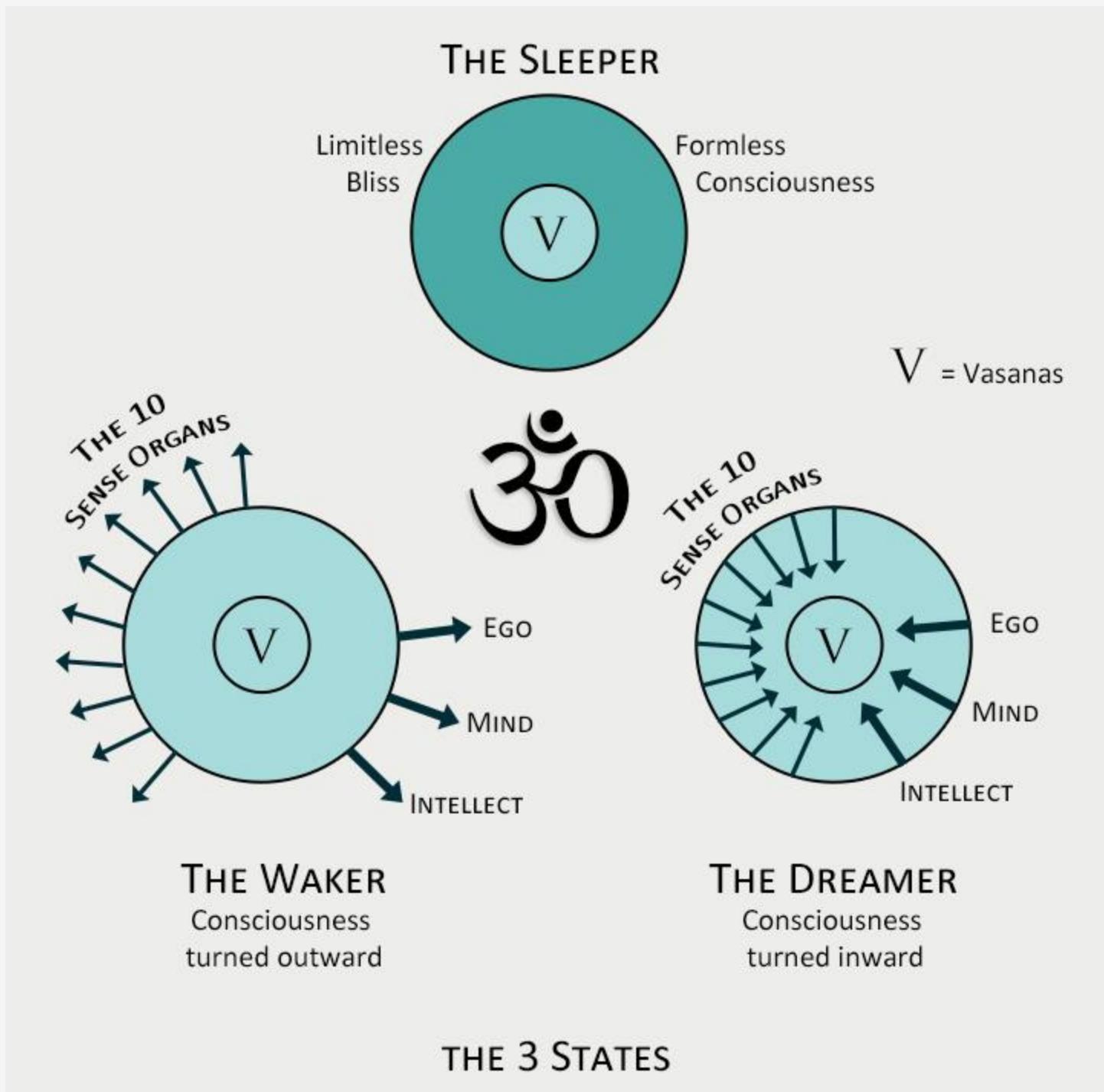
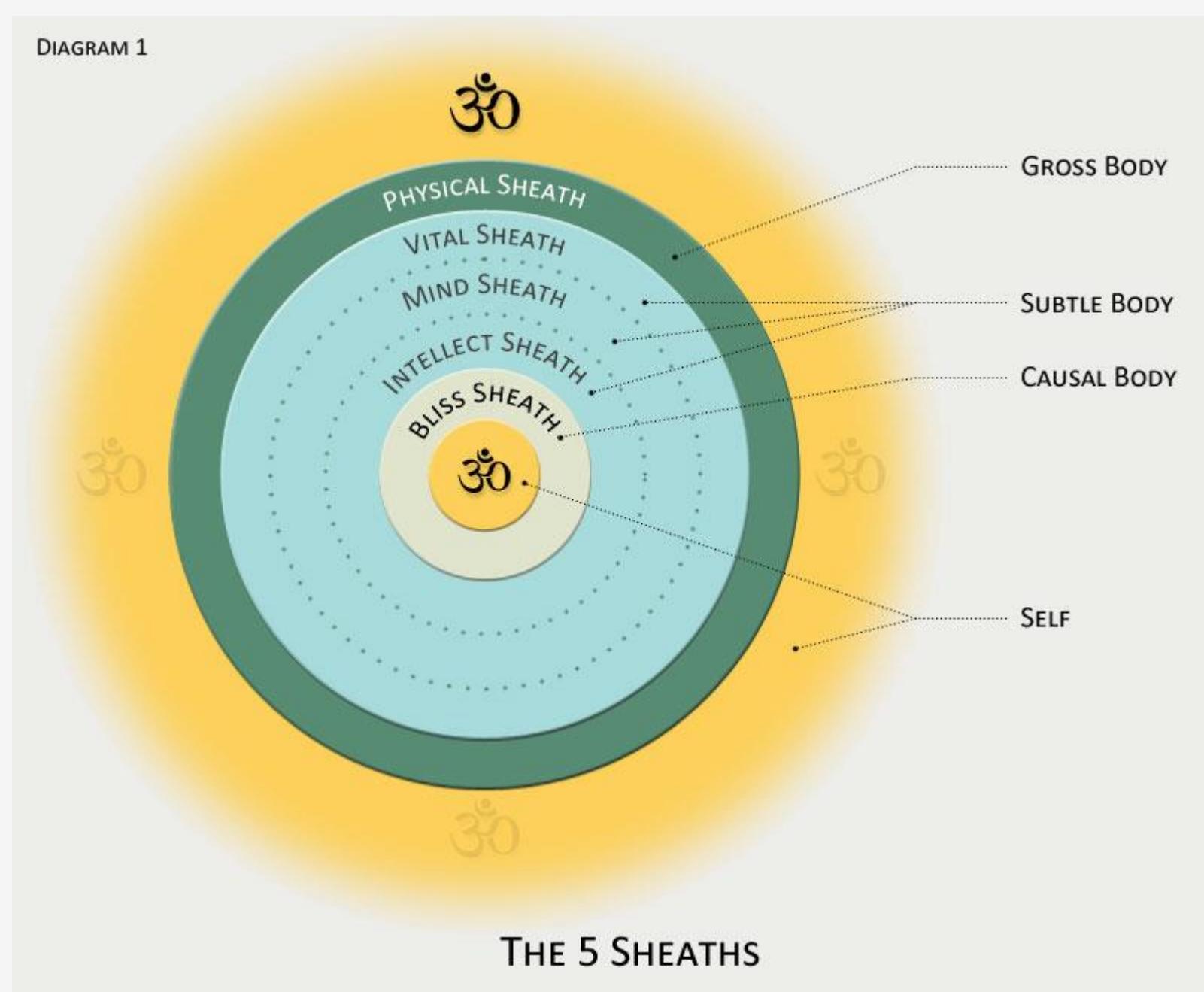
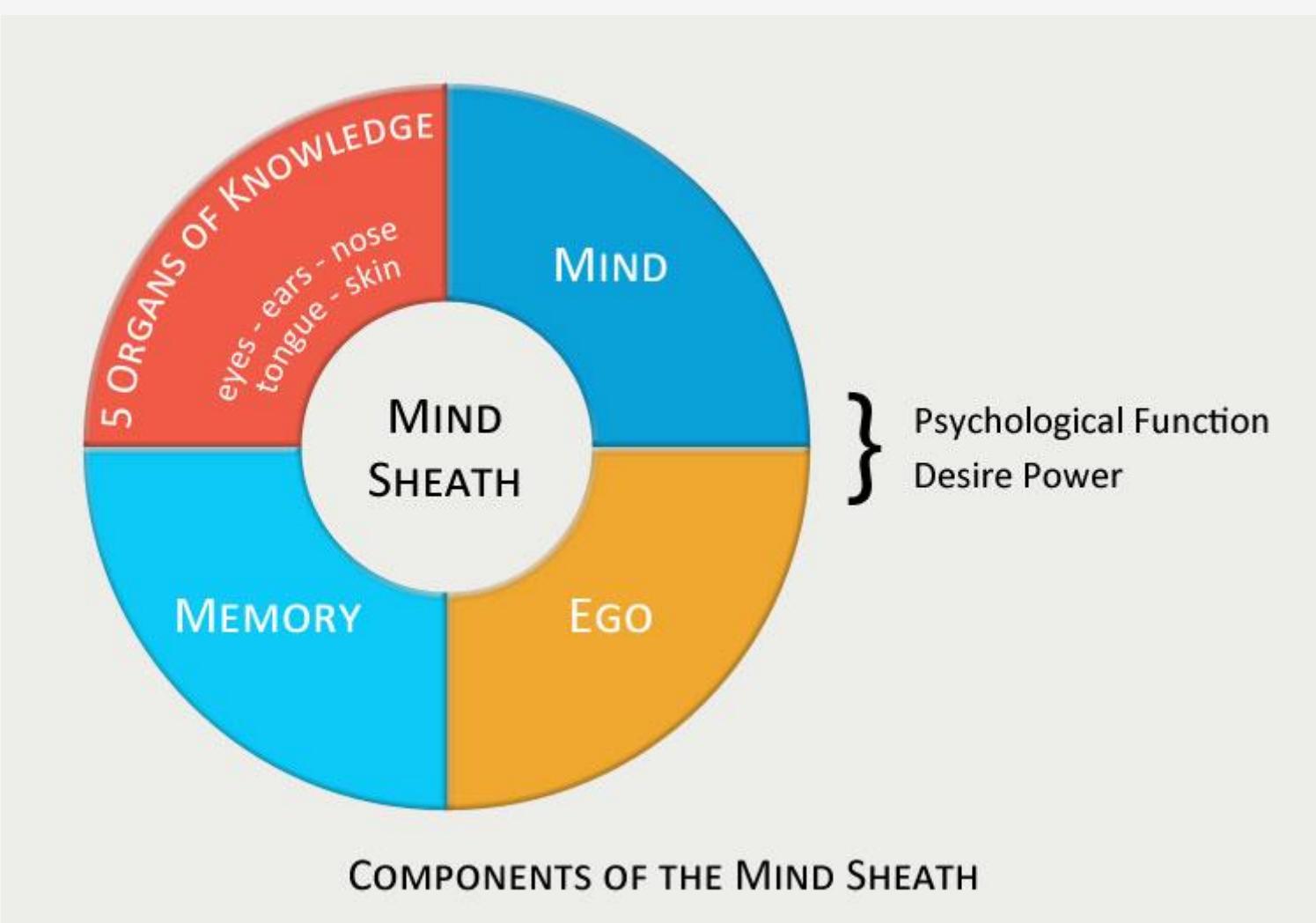
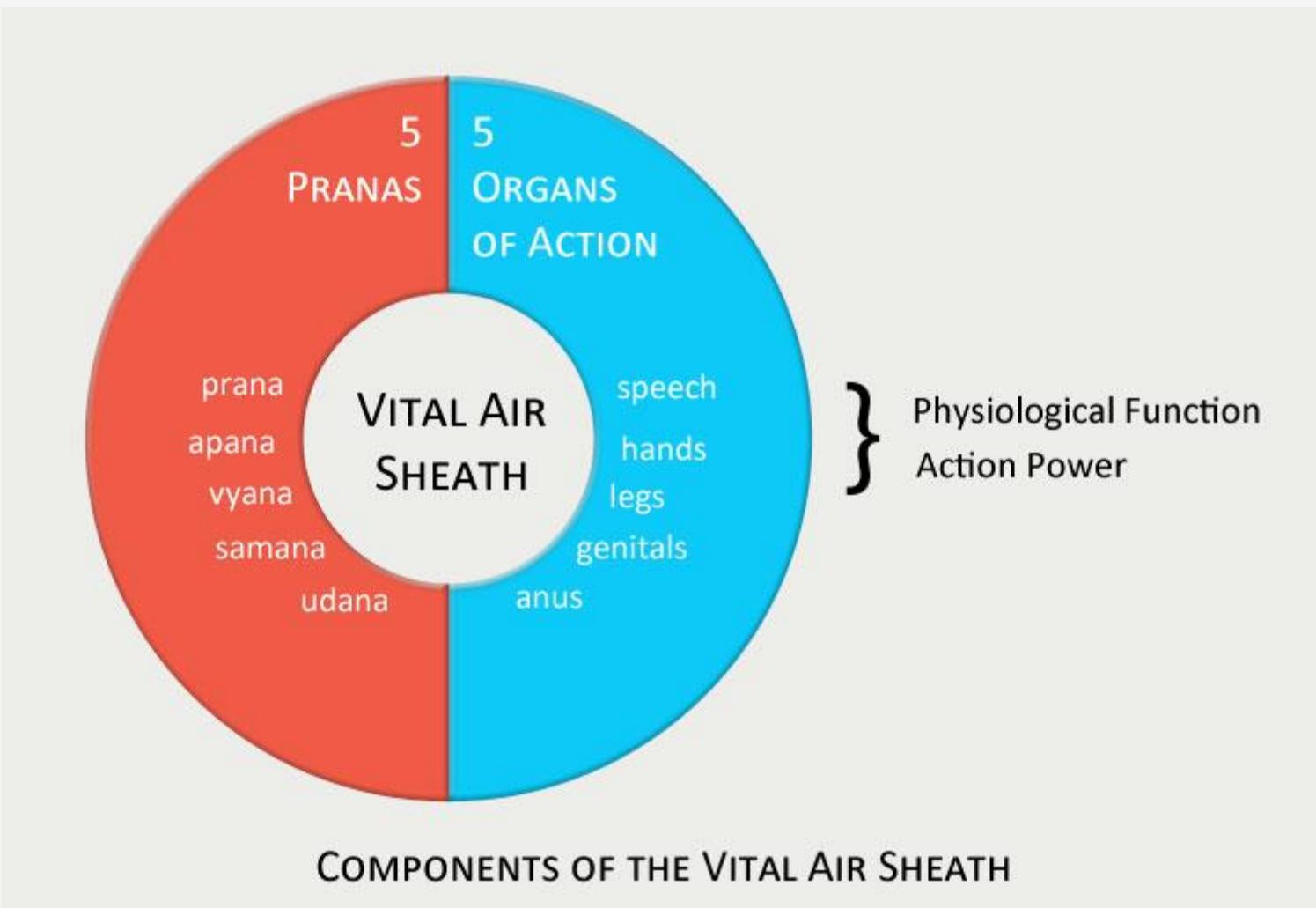
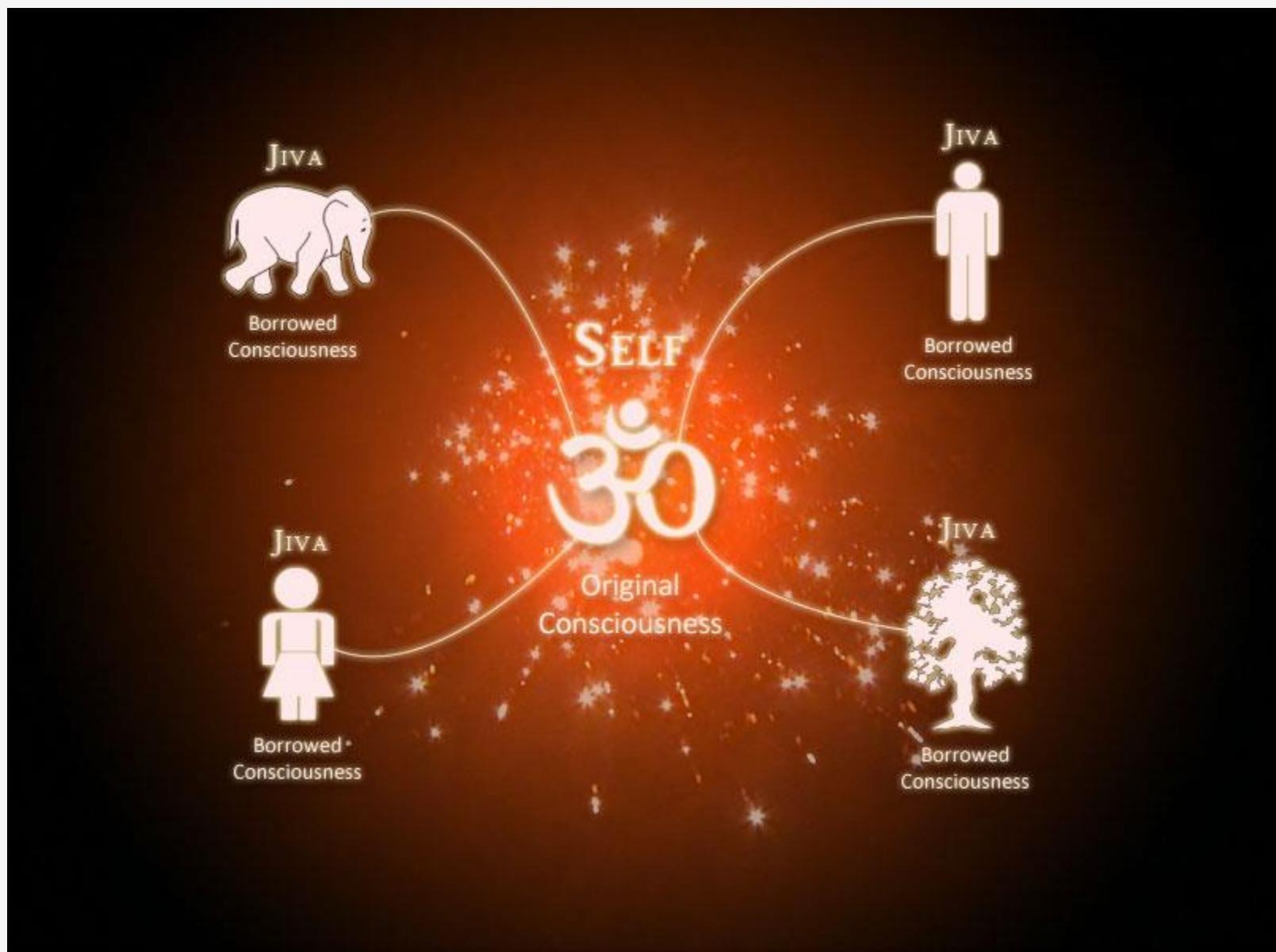
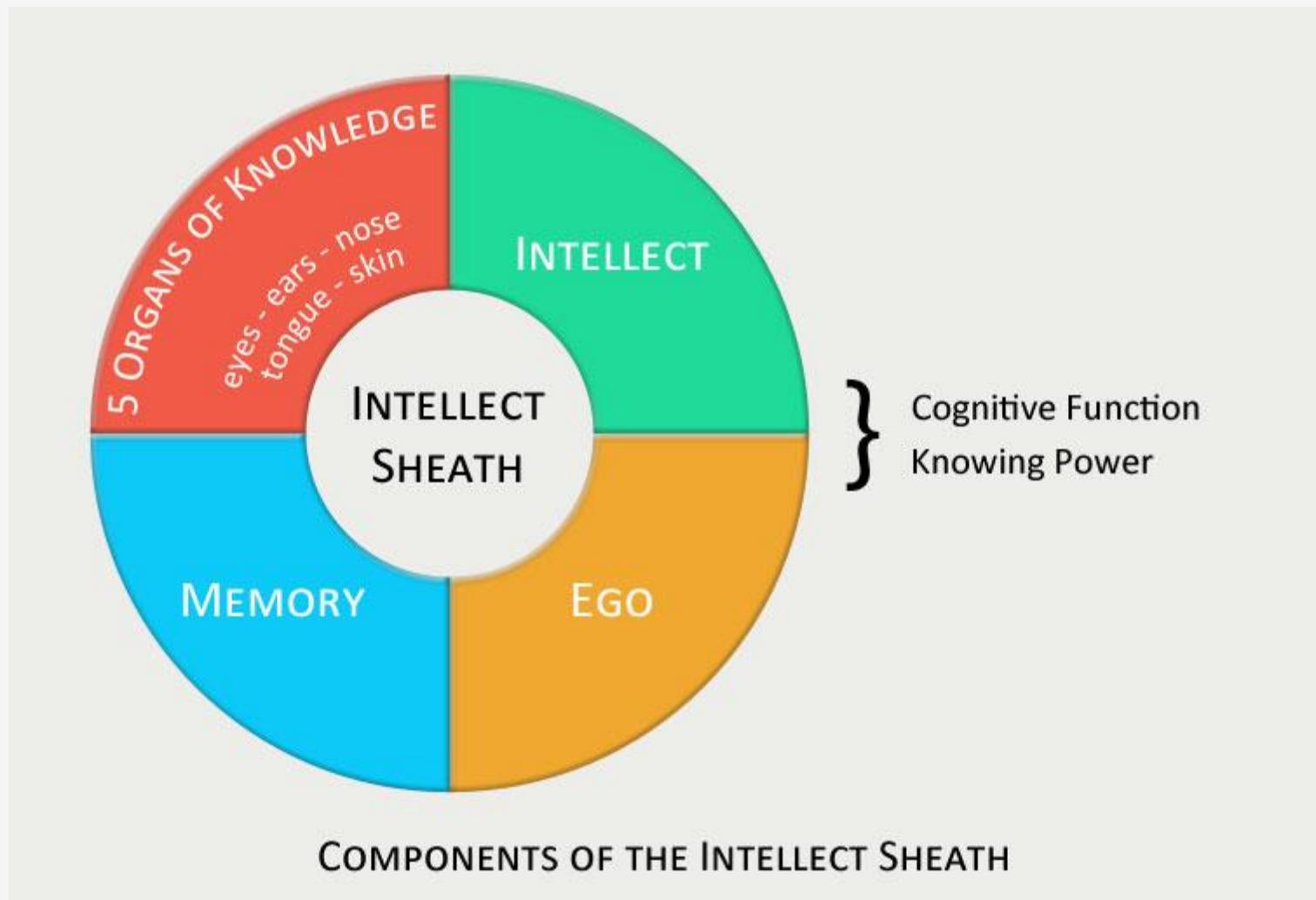


DIAGRAM 1









LAW 1

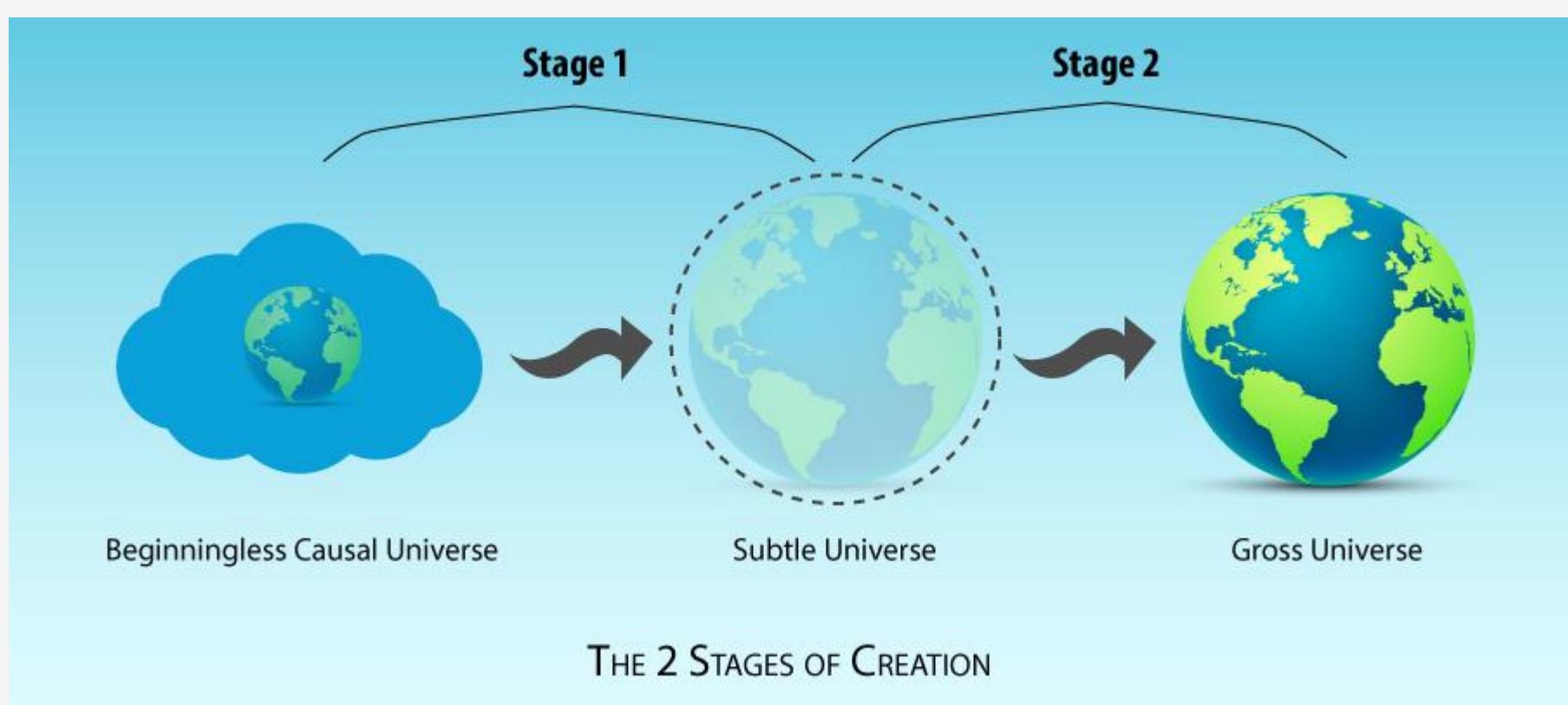
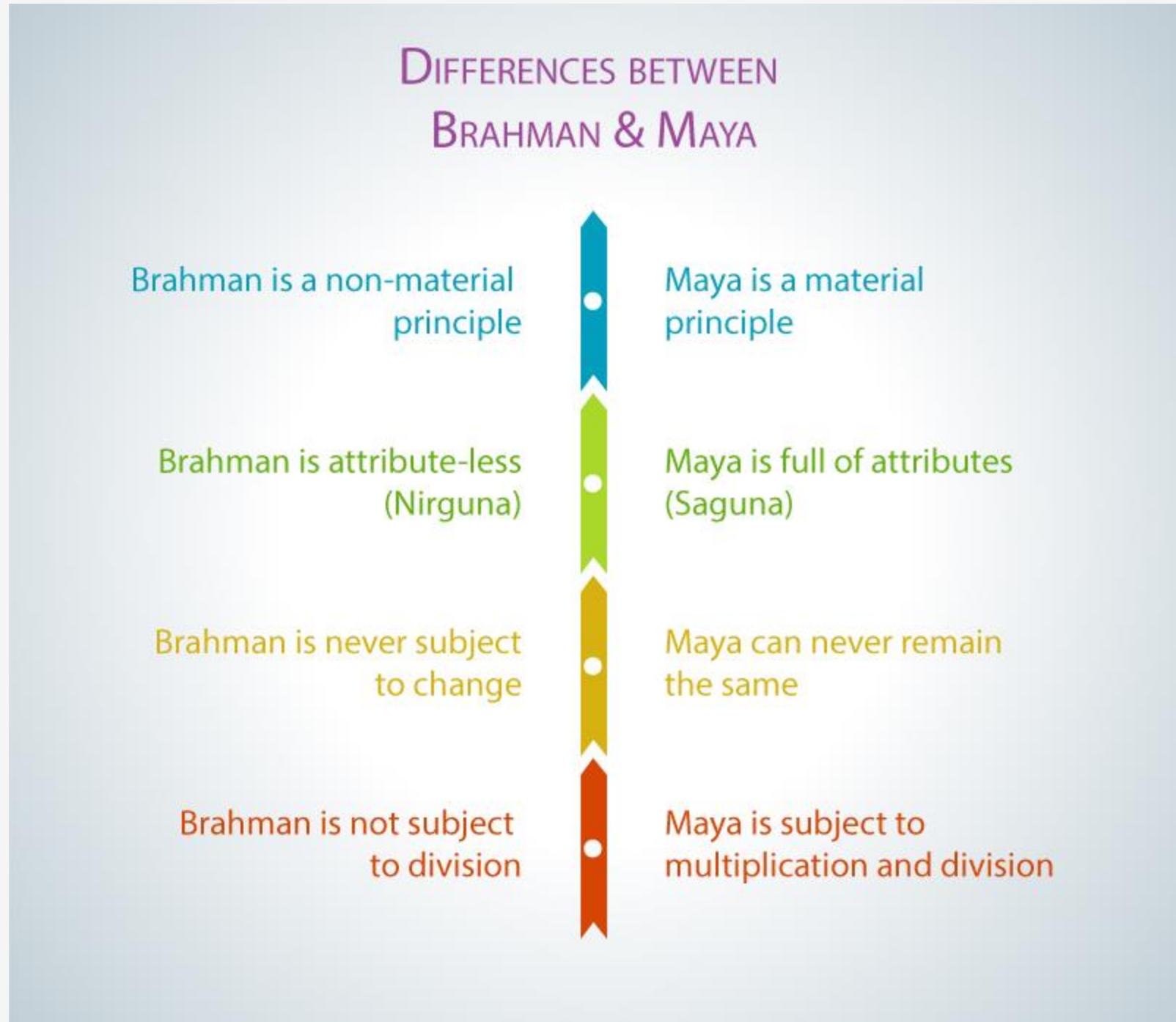
I am different from whatever I witness.

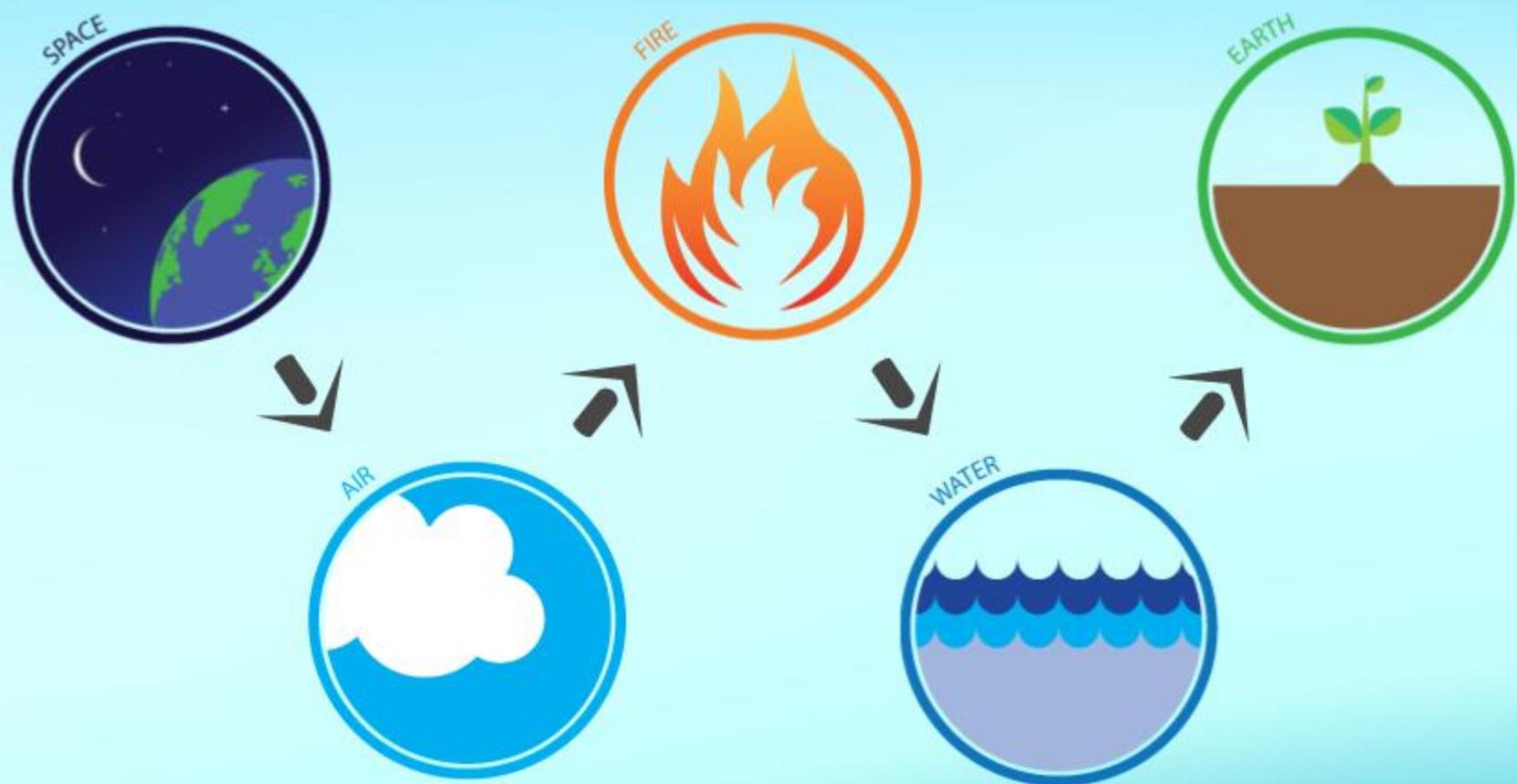
LAW 2

I, the witness, am always free from the attributes of the objects.

SEER SEEN DISCRIMINATION

## DIFFERENCES BETWEEN BRAHMAN & MAYA





## THE 5 GREAT ELEMENTS

### The 3 GUNAS



#### SATTVA

Sattva is responsible for the thinking, knowing and perceiving functions of the sentient beings.



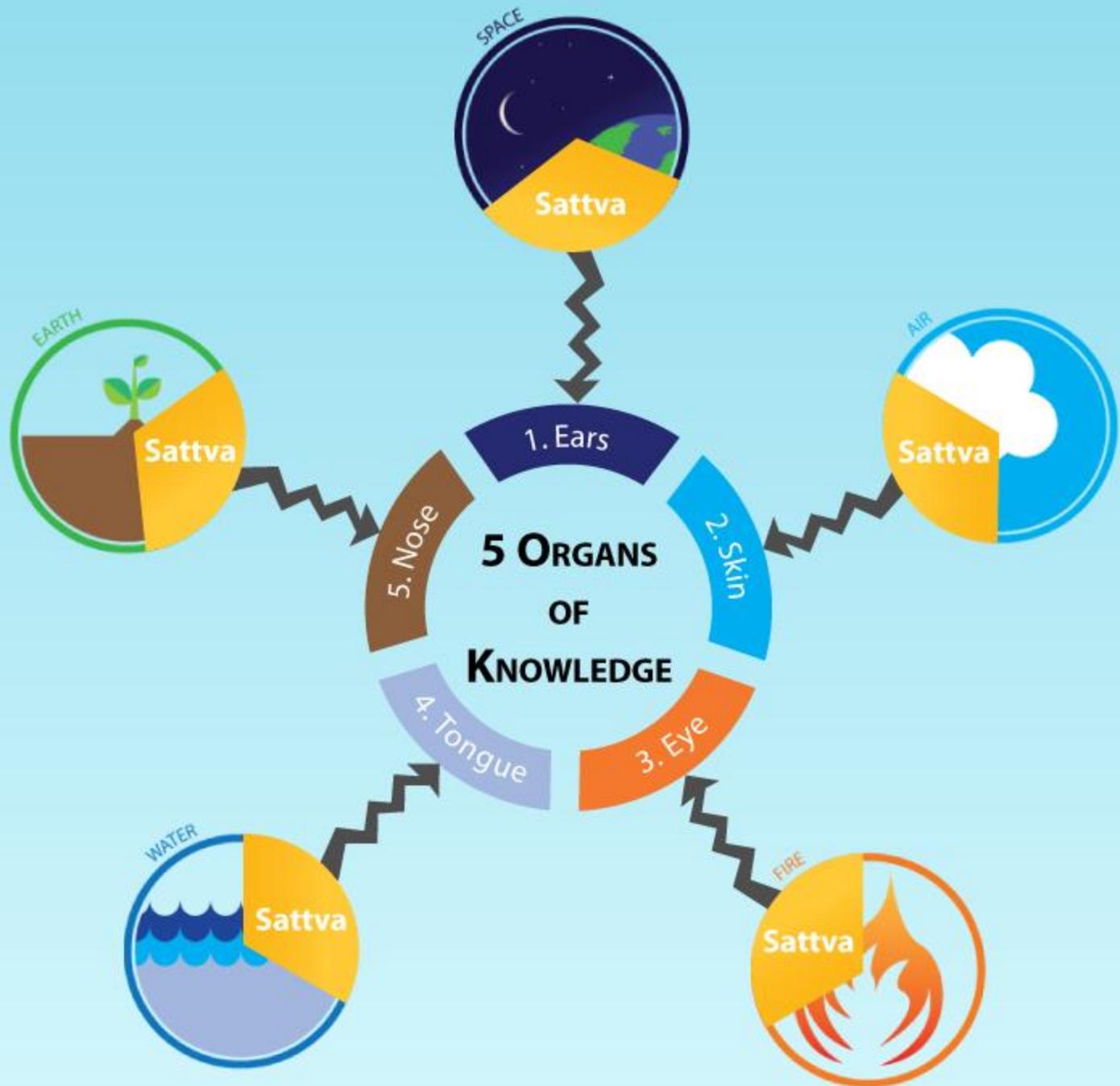
#### RAJAS

Rajas is the doing function and the projecting function. Rajas extroverts the mind.

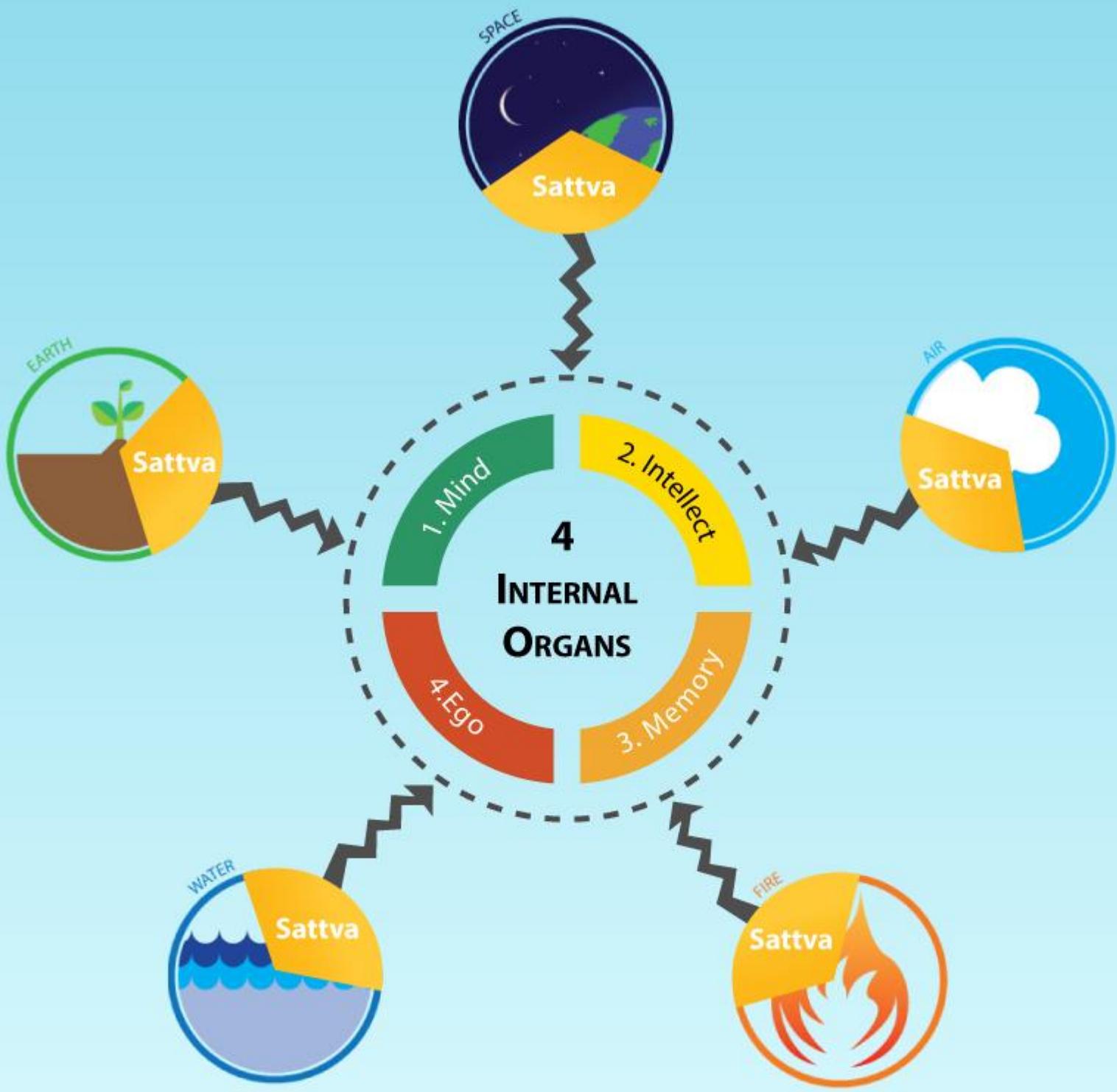


#### TAMAS

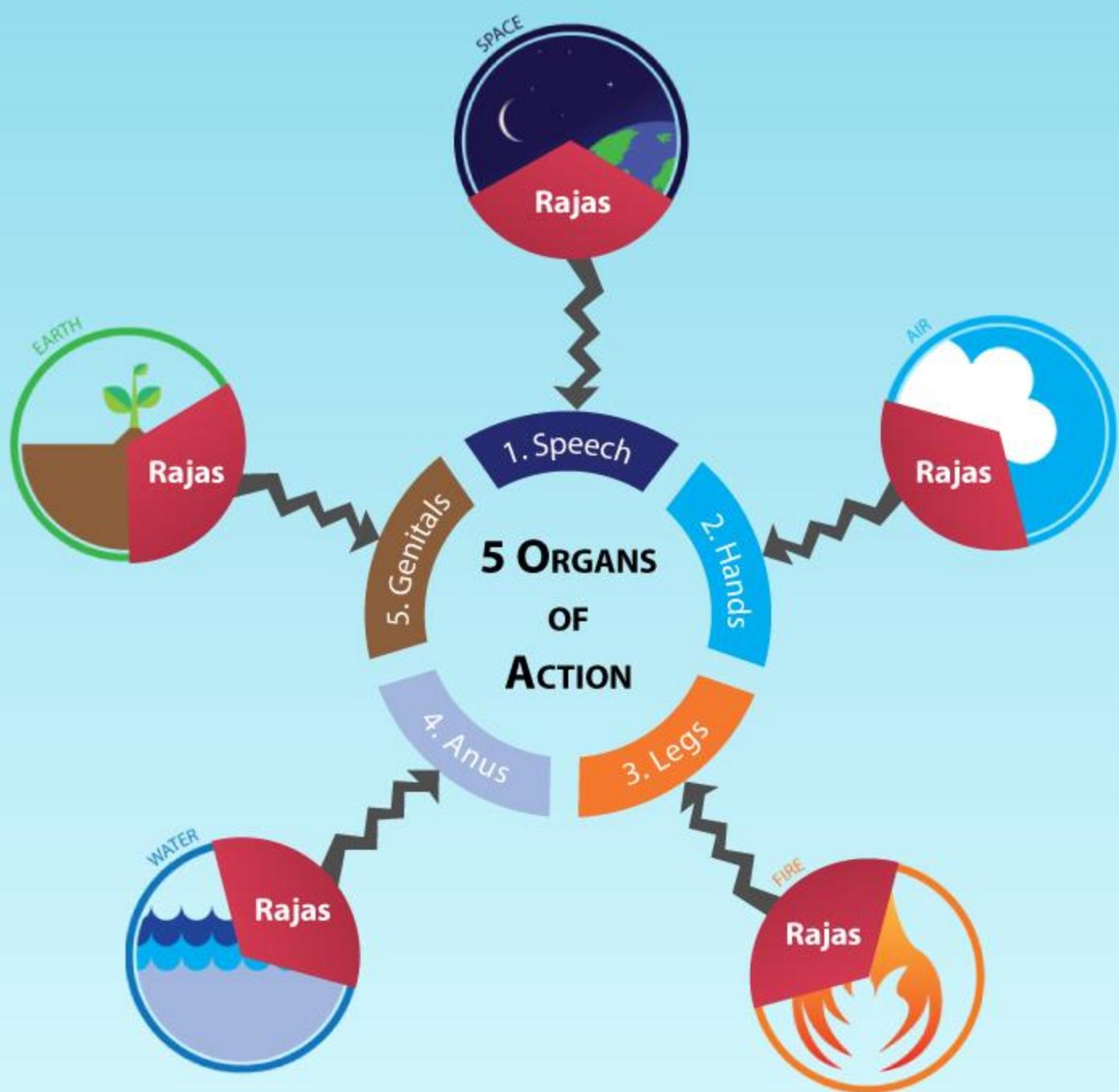
Tamas is inertia. It is not capable of knowing or doing. A dull Tamasic mind hides the truth.



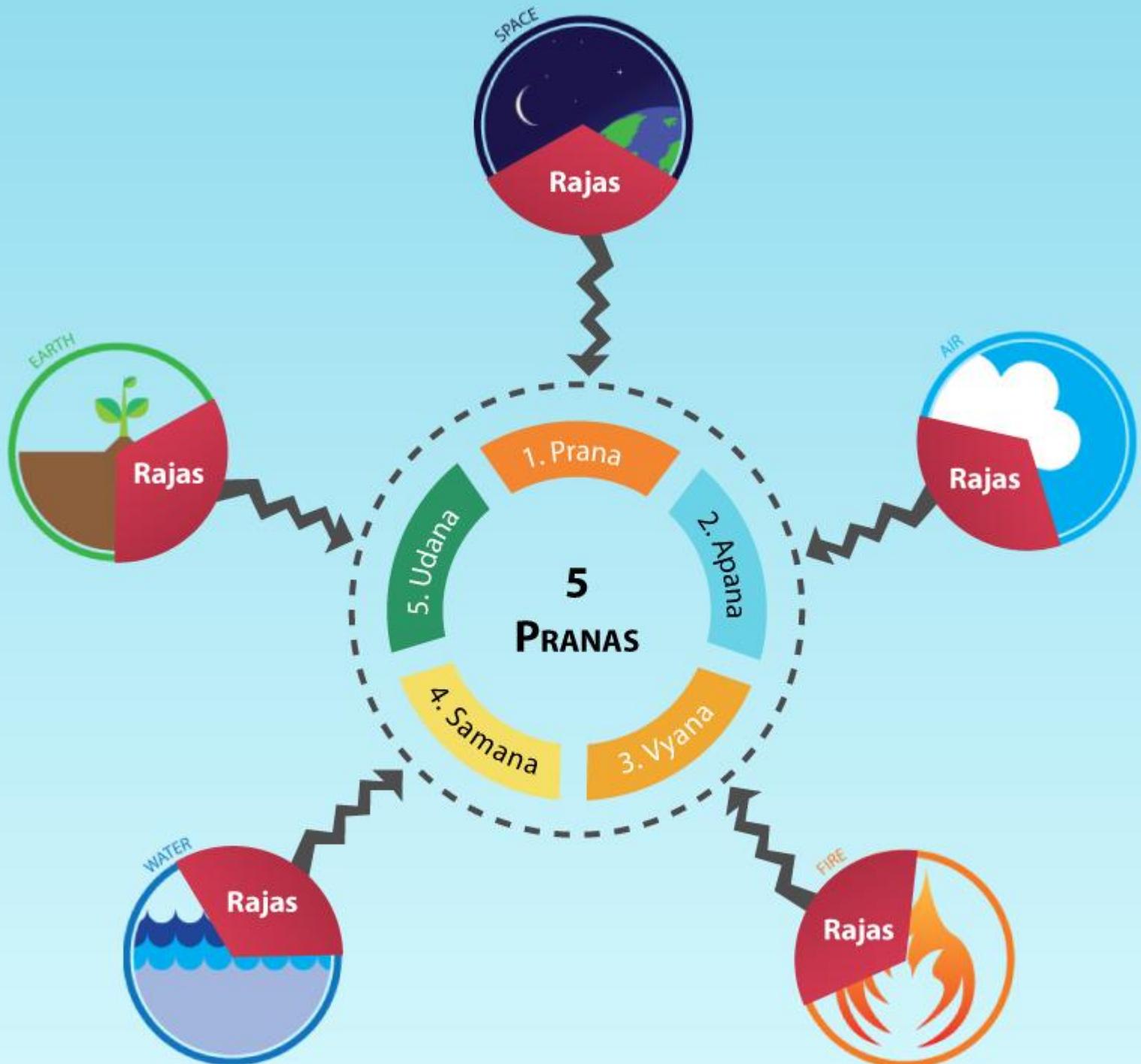
ROLE OF SATTVA GUNA IN THE MANIFESTATION  
OF THE 5 ORGANS OF KNOWLEDGE



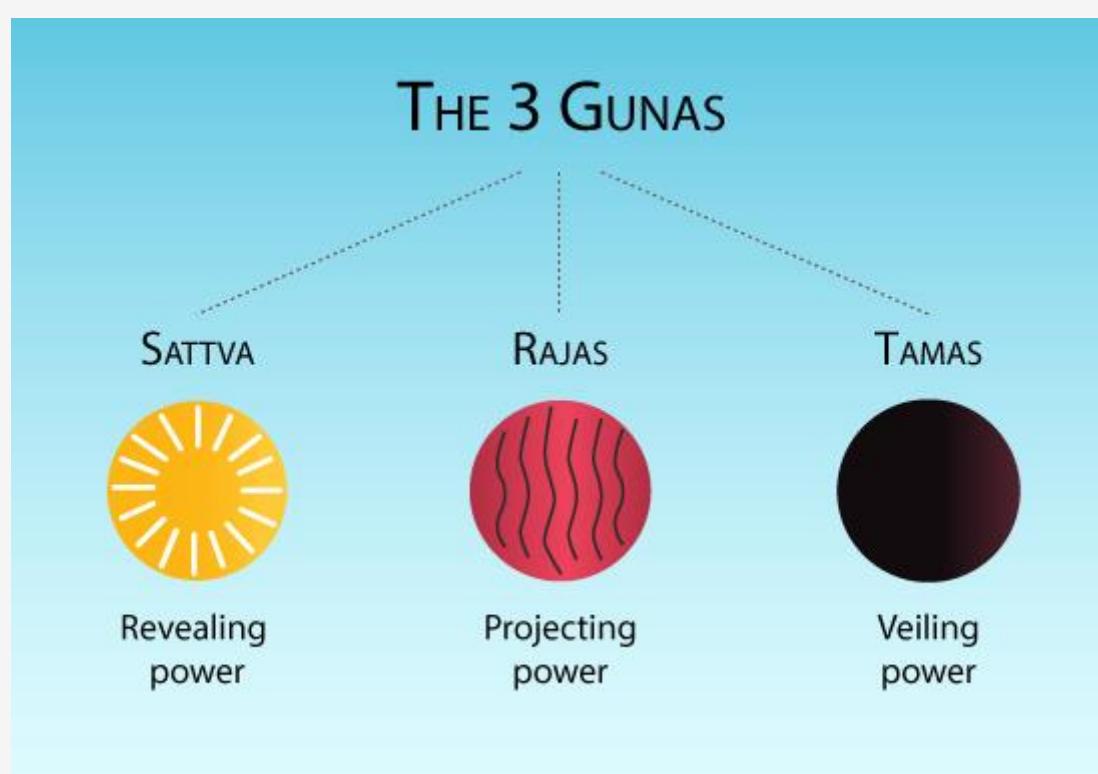
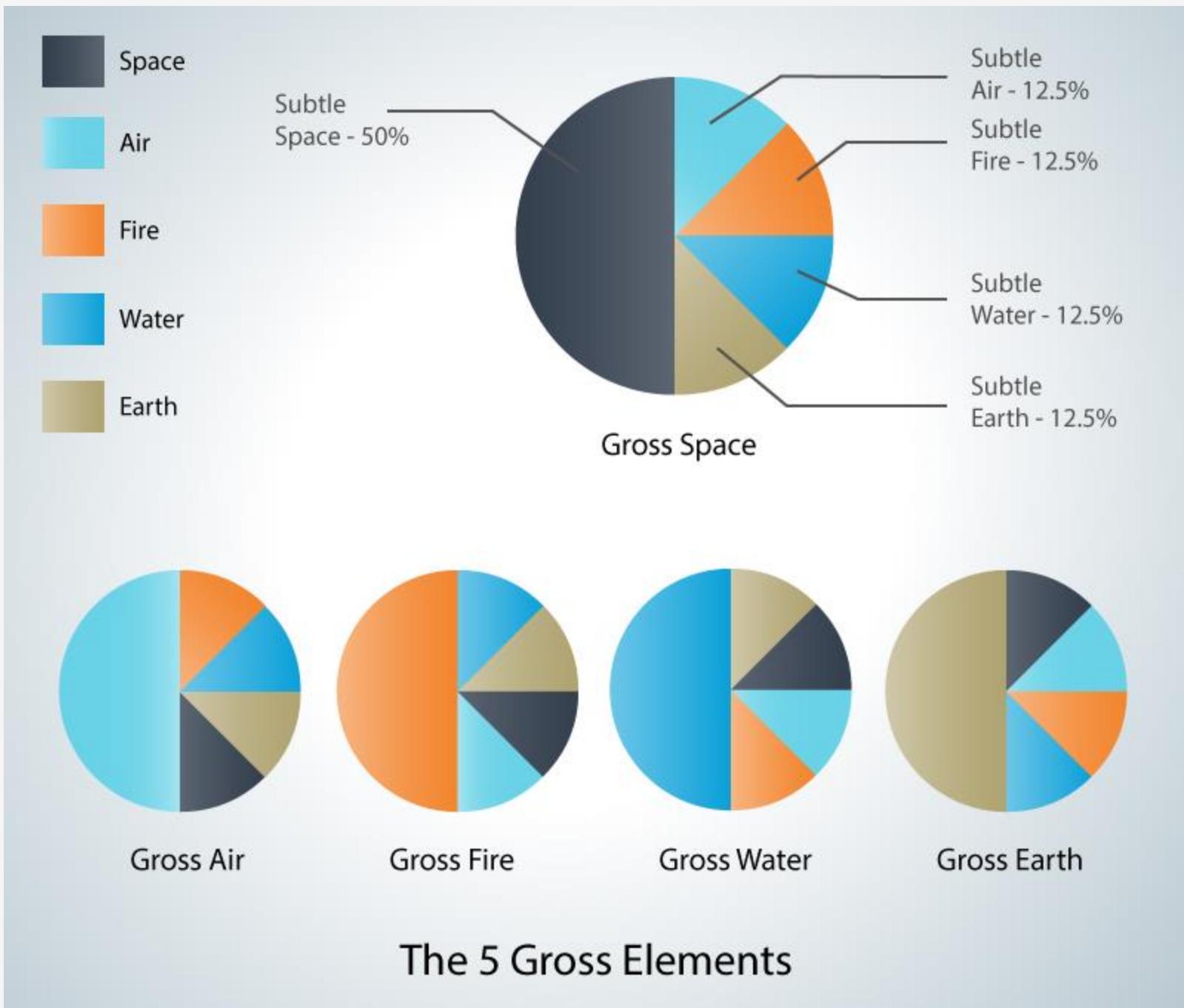
ROLE OF SATTVA GUNA IN THE MANIFESTATION  
OF THE 4 INTERNAL ORGANS



ROLE OF RAJAS GUNA IN THE MANIFESTATION  
OF THE 5 ORGANS OF ACTION



ROLE OF RAJAS GUNA IN THE MANIFESTATION  
OF THE 5 PRANAS



# COMPARISON OF THE 3 GUNAS

TAMAS	SATTVA	RAJAS
		
Tamas is a dull mind	Sattva is a calm mind	Rajas is an extroverted mind
Hides Awareness	Reveals Awareness	Hides Awareness
A Tamasic mind is dull, sluggish, lazy and prone to depression	Mind is present, wise, happy and free of desire	Anger, anxiety, frustration, aggression, boredom are common
Fear interprets experience	Truth interprets experience	Desire interprets experience
Upside of Tamas is that it allows one to rest	Allows proper discrimination	Rajas is a great motivator to accomplish things in the world
Hinders Self Inquiry	Facilitates Self Inquiry	Hinders Self Inquiry

## KARMA YOGA



### Proper Action



Sattvic Karmas



Rajasic Karmas



Tamasic Karmas

### Proper Attitude

Consecrate all actions to Isvara

Accept results as blessing/gift

- 1** HELPS ASSIMILATE SELF KNOWLEDGE
- 2** NEUTRALIZES BINDING VASANAS
- 3** REMOVES ANXIETY AND GIVES PEACE OF MIND
- 4** REDUCES TAMASIC KARMAS

## BENEFITS OF KARMA YOGA

## KARMA YOGA IN A NUTSHELL

YOU HAVE THE RIGHT TO  
CHOOSE YOUR ACTION

1

YOU ARE NOT THE GIVER  
OF THE RESULT OF ACTION

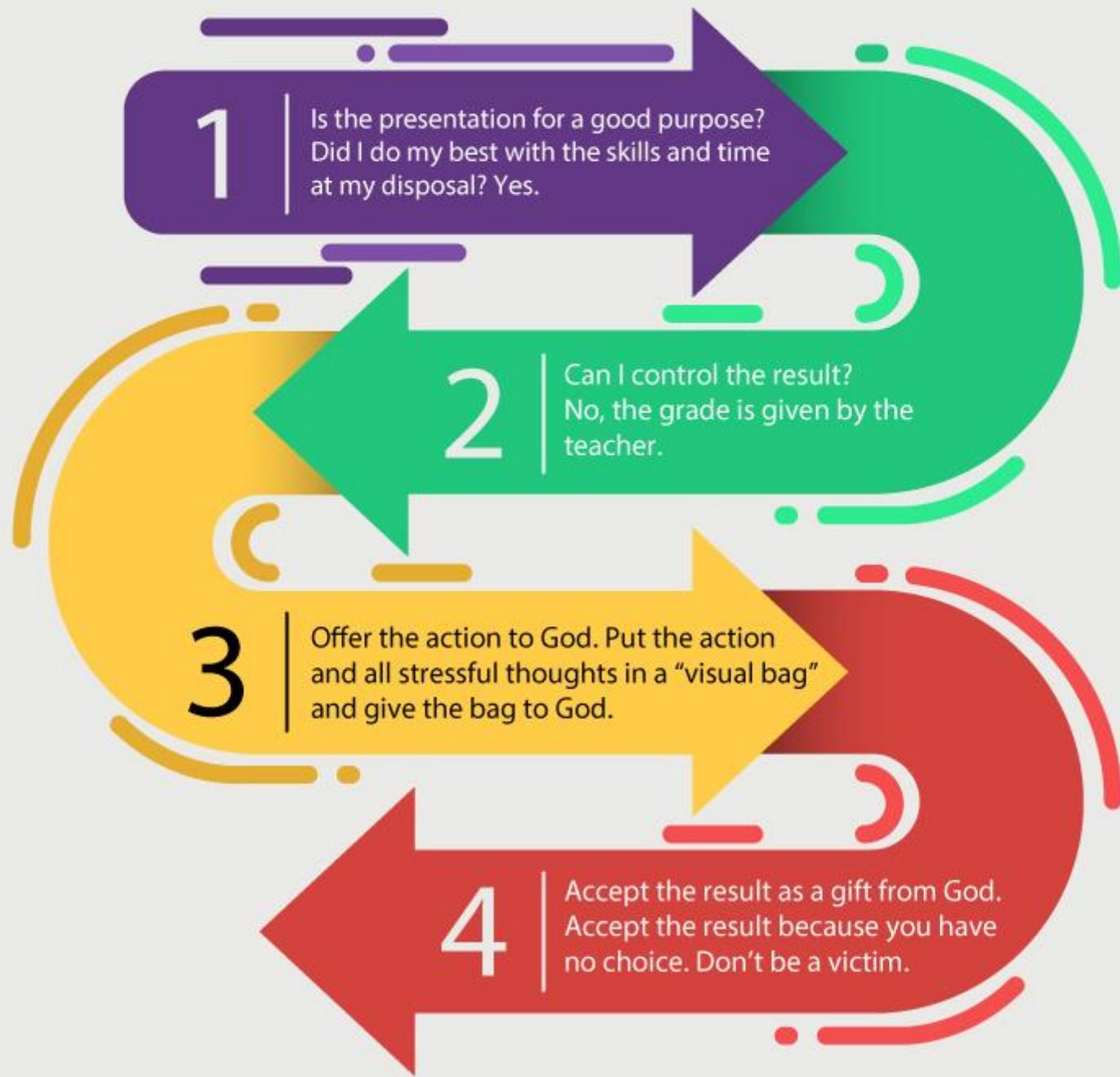
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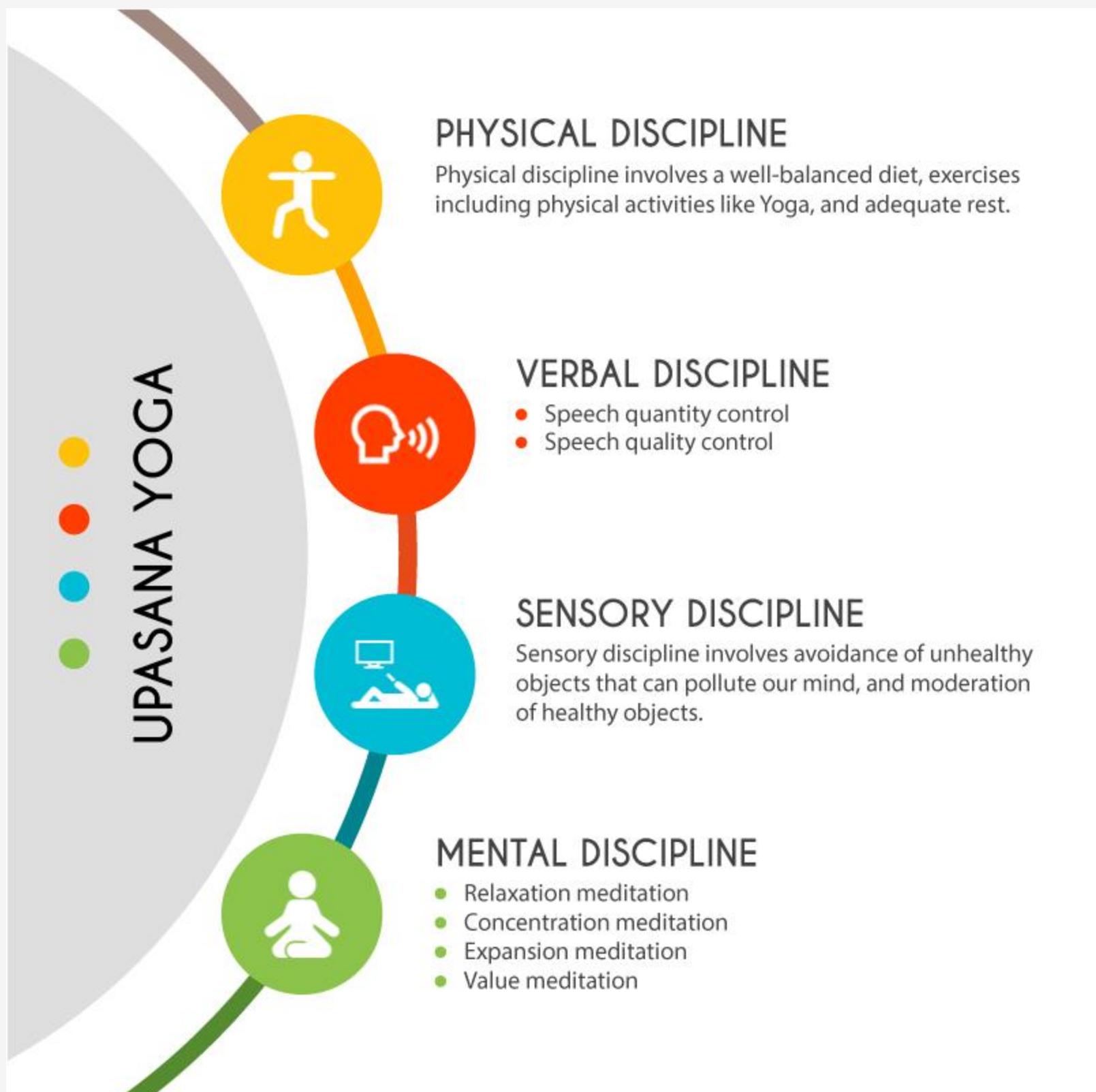
TAKE THE RESULT  
AS A GIFT

3

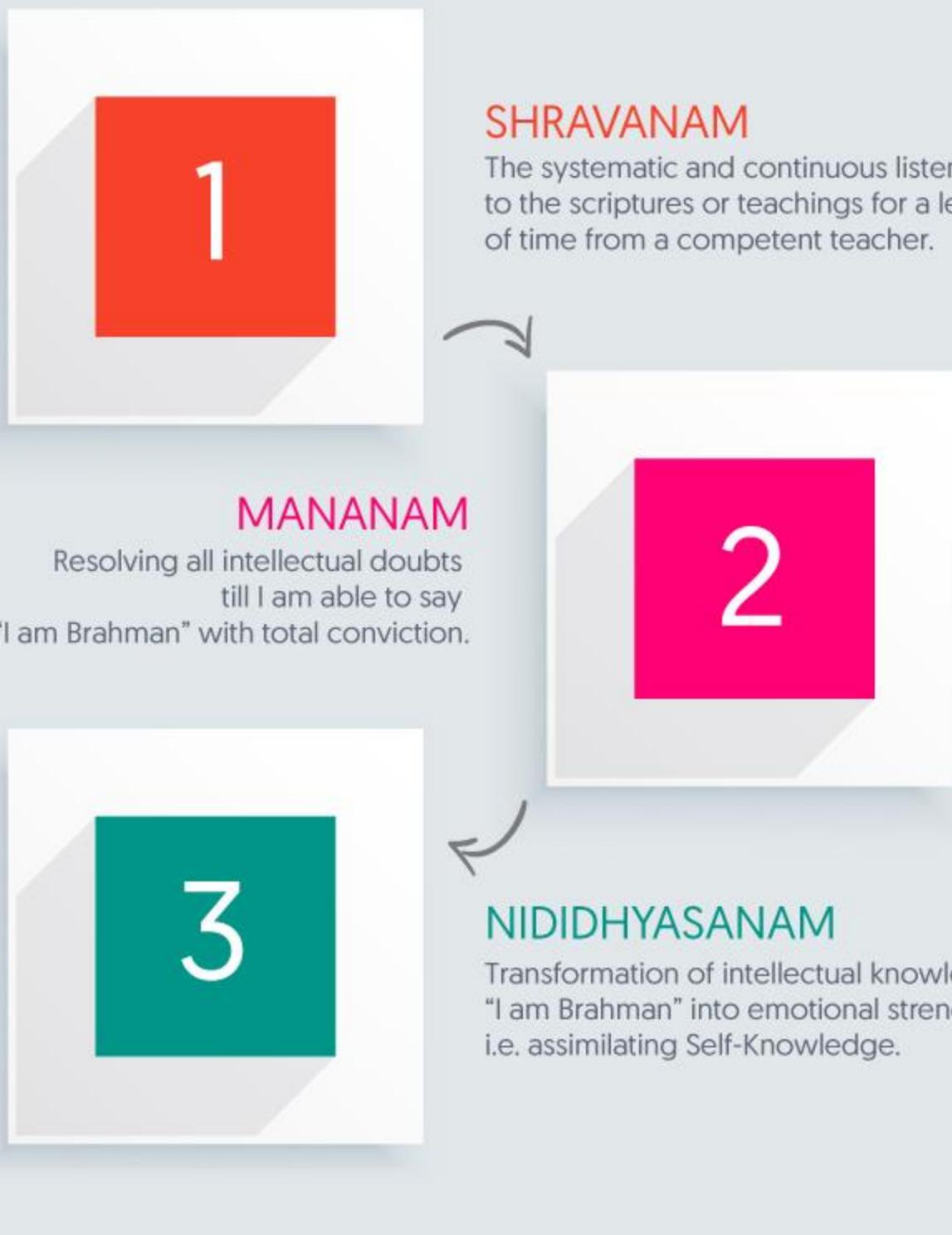
### PRACTICAL EXAMPLE OF KARMA YOGA

(You need to make a presentation for which you will receive a grade.  
How will you apply Karma Yoga in this situation?)

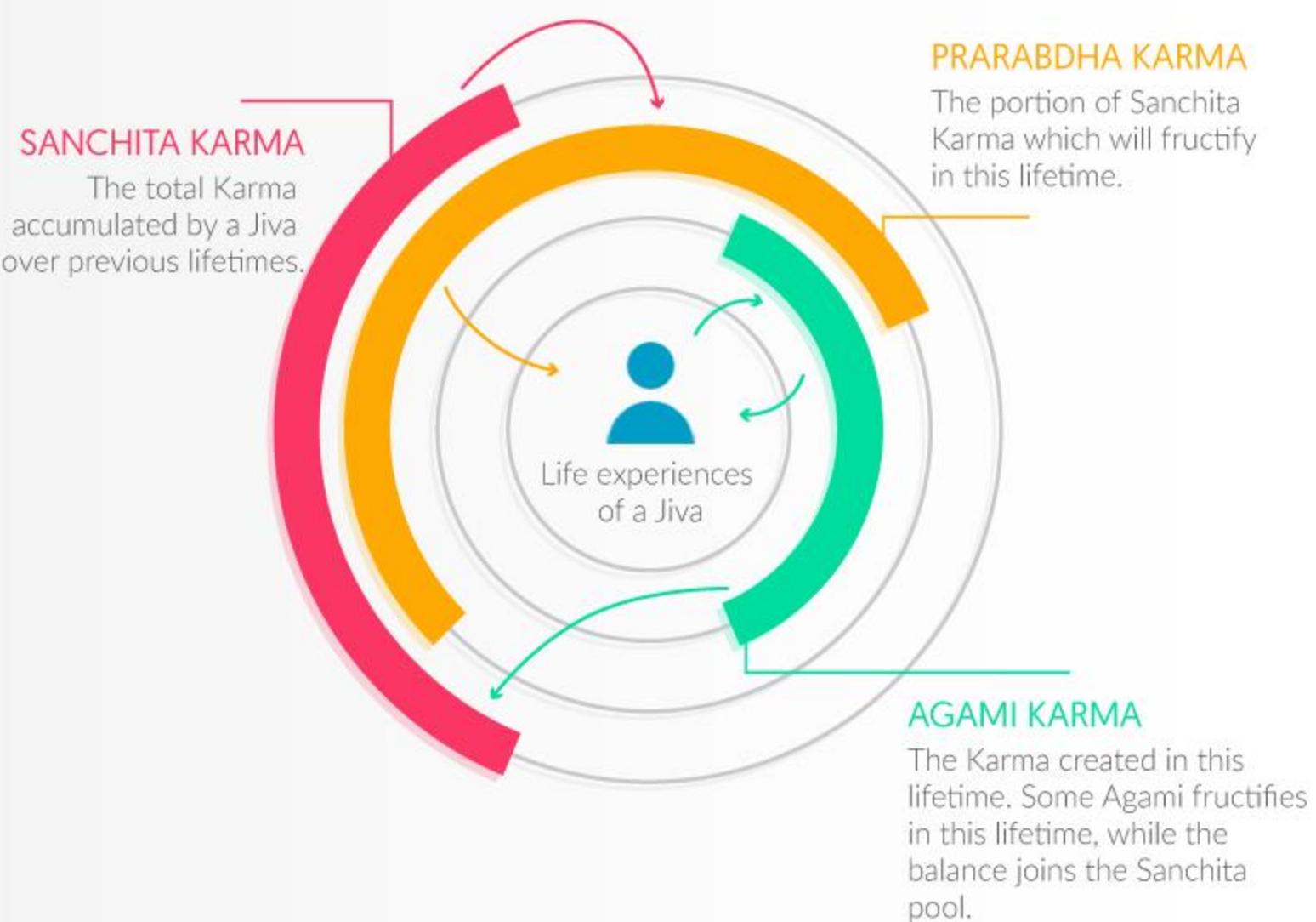




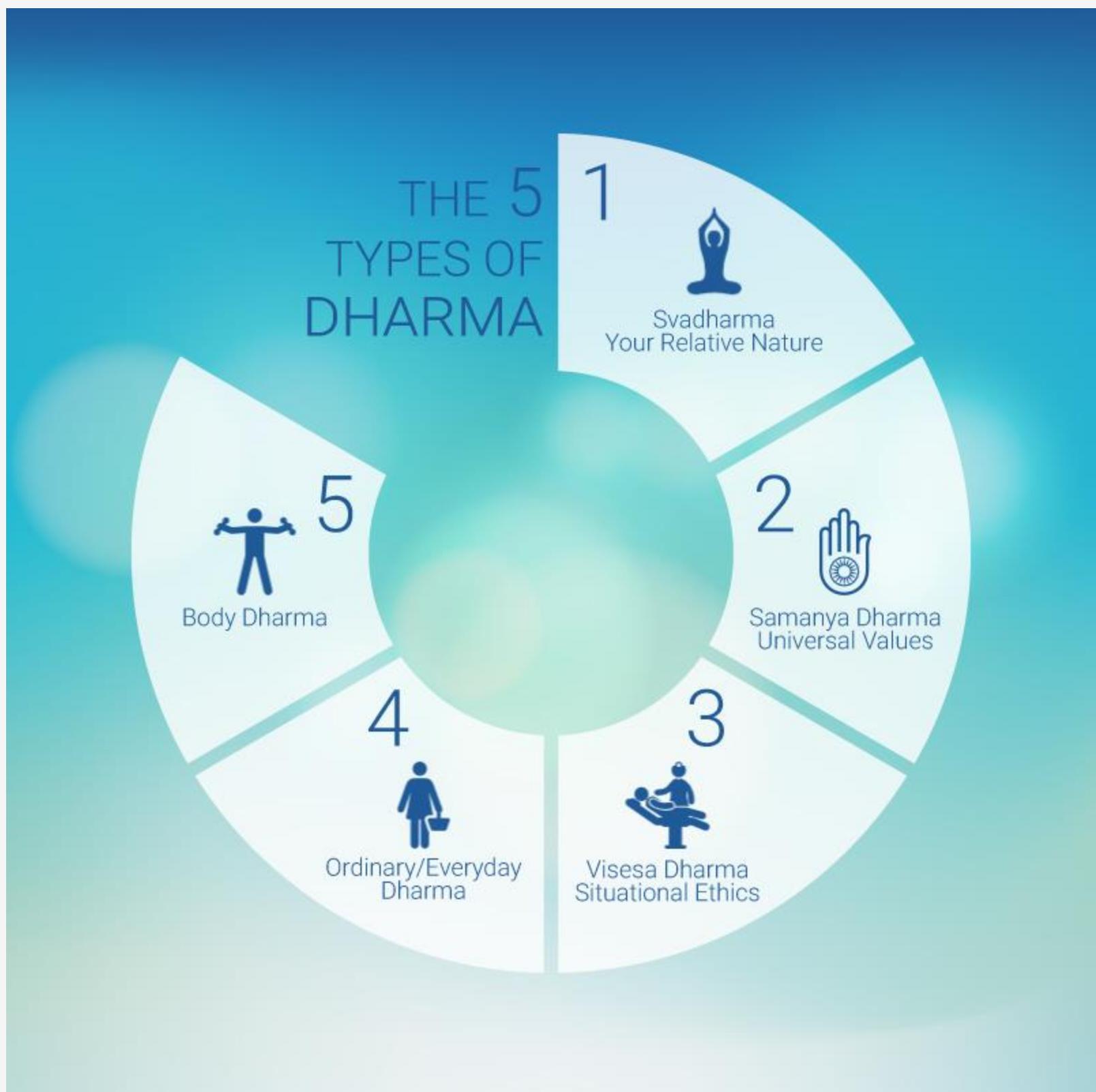
# THE 3 STAGES OF JNANA YOGA



# THE 3 TYPES OF KARMA







### STAGE 3

#### ENLIGHTENMENT

Ego/Mind, the prior subject, becomes the object. The Self, the prior object, becomes the subject.

3

## THE 3 STAGES OF ENLIGHTENMENT

STOP

### STAGE 1

#### ENDARKENMENT

The person realizes the limitation of objects. May also experience non-dual epiphanies.

### STAGE 2

#### SELF-INQUIRY/SELF-REALIZATION

This phase ends when:

1. You realize "What you are not".
2. You realize "What you are".
3. Negation of the doer.
4. Binding Vasanas become non-binding.
5. Akandakara Vritti arises.

# THE 5 CAPSULES OF VEDANTA



- 1 I AM OF THE NATURE OF ETERNAL AND ALL PERVADING CONSCIOUSNESS
- 2 I AM THE ONLY SOURCE OF PERMANENT PEACE, SECURITY AND HAPPINESS
- 3 BY MY MERE PRESENCE, I GIVE LIFE TO THE MATERIAL BODY, AND THROUGH THE BODY, I WITNESS THE MATERIAL UNIVERSE
- 4 I AM NOT AFFECTED BY ANYTHING THAT TAKES PLACE IN THE MATERIAL WORLD AND IN THE MATERIAL BODY
- 5 BY FORGETTING MY NATURE, I CONVERT LIFE INTO A BURDEN AND BY REMEMBERING MY NATURE I CONVERT LIFE INTO A BLESSING